THE WOMEN'S INTERNATIONAL QUARTERLY.

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PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

OUR MINISTRY OF RECONCILIATION.

"THERE is yet something left for women to set forth. There is Love. We have heard of the world-wide solidarity of labour, but it has broken. We thought that art rose above all nationalities and divisions, but union and beauty, once common to mankind, have been banned and destroyed. Even knowledge has suffered in the scornful repudiation of laurels rightly won and respectfully given. Sorrow alone remains common to all. There is here neither German nor Russian, Belgian, Austrian, Servian, French nor English. And this sorrow rests chiefly on the hearts of women, so that, transcending all divisions, we know ourselves to be one in our motherhood as nothing, as no one else is one. Motherhood, womanhood has reached her Calvary. Then let the words on our lips be words of forgiveness and love."

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When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

This summary by Mrs. Luke Paget* of woman's part in the present terrible crisis underlies the contents of this number, for they all emphasize "the ministry of reconciliation," which is the primary work of every Christian organization, and the Young Women's Christian Association in particular.

Thousands of women, younger or older, are desolate at heart this winter. We have all met them; most of us are probably actively helping them, as we may, to find work, to return home from foreign countries, not to break down under the strain that is upon them. Above all, may we realize their hunger for spiritual comfort, for our evangelistic message.

We need to understand more and more fully the spiritual opportunity of this crisis, with which the REV. W. PATON, the Assistant General Secretary of the British Student Christian Movement, challenges us, and then quite simply set to work to meet it, each in her own sphere. Experienced leaders, such as the REV. F. B. MEYER, of Regent's Park Chapel, London; MADAME SCHALCK, the President of the Italian Young Women's Christian Association; MISS BERTHA CONDÉ, the senior secretary of the Student Young Women's Christian Association in the United States; and FRÄULEIN BONORAND, a former missionary in South India, and now the head of the Basel Missionary Society's training school for women missionaries, have all contributed valuable suggestions as to the fulfilment of the task. May their papers, each of which has been sent from the midst of much extra work, owing to the present distress, prove indeed an inspiration to many.

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We also call special attention to the articles in which the work of the Association in Mission Lands is dealt with by MISS MARGARET BRETHERTON, the student department secretary at Madras, and by MISS FRANCES C. GAGE, the general travelling secretary for the Turkish Empire. The latter field has been full of promise for Association work and our deepest sympathy will go out to the groups of Christian women and girls who are deprived of their leaders through the recall of so many missionaries from Syria and Palestine during the past weeks, owing to the war.

* "The Woman's Part." Mrs. Luke Paget. "Papers for War Time." Published by H. Milford, Oxford University Press. 1914.

The Spiritual Meaning of a Political Crisis.

The Rev. W. Paton, M.A.

WHEN great trial falls on a people, by what seems to be a natural religious instinct, they turn to God. This is no new feature of human life, not even a Christian feature; it is as old as mankind, as old as pestilence and famine and war. Whatever be the god to whom men pray, they turn to him when trouble and bewilderment come upon them, knowing or feeling that he has a hand in it and that refuge and safety lie in obeying or in placating him. At whatever point in the scale of religious achievement men may be, whether it be in the cult of a fetish or the worship of God that their souls find consolation, there are times when the most careless turns from apathy and falls to prayer. A great trouble arises, old ways fail; reality breaks in harshly and suddenly, and faithful and faithless alike are sure that God is in this thing.

A cynical philosopher might argue from this that religion, except in those temperamentally inclined to it, is the child of fear, and lasts no longer than the fear that caused it. True, there is such a thing as panic-religion, a shallow thing having its roots in man's fear, not in God's love. Yet a deeper consideration will show that it is a right instinct which sees God in the great events of human life and turns to Him for guidance.

Christianity is essentially a religion of life. Like Islam it is founded in historic facts, but unlike Islam it has the doctrine of the Spirit. In a sense Islam has no history, while the history of Christianity is a history of progress in idea and achievement in obedience to the promptings of a living Spirit. For a religion of this kind, the events of history, the junctures, small and great, that make up the lives of men and nations, are to be seized and used and filled with a new meaning. If we turn our minds for a moment away from crises and think of the broader aspects of history, we see how true this is.

A significant instance may be seen in the relation of missionary expansion to colonising enterprise. There were

several reasons for the missionary enthusiasm of the Roman Catholic Church after the Reformation, but not the least important was the great colonial activity of Spain and Portugal, Roman Catholic powers. When the Protestant nations, notably Britain, entered into the sphere of colonial enterprise we find the beginnings of Protestant missions. The expansion and adventurousness of the nation is paralleled by the same qualities in the Church. Not in one epoch alone, but throughout its history, the progress of the Church is closely allied to the material and political development of the nation.

It would, however, be wrong to assume that religious progress has only been the concomitant of material progress. The point is rather that when any new condition was set up, there was a corresponding spiritual opportunity, and this may be seen best of all in the great crises of national history.

England was probably as gravely tested during the years that covered the French Revolution and the Napoleonic wars as at any time in her history. The struggle with a resourceful antagonist, aggravated by severe internal distress, formed as searching a trial as a nation could well undergo. It was a time when it would be natural to expect the most careful husbanding of resources and an absence of new aggressive effort in religious or any other direction. Yet the facts are these: In 1792 the Baptist Missionary Society was founded, and three years later the London Missionary Society. (It is said that the first boat-load of L.M.S. missionaries went down the Thames under the convoy of a gun-boat.) In 1799 the Church Missionary Society was founded, in 1804 the Bible Society, and in 1814 the Wesleyan Methodist Missionary Society. There was during these years a most amazing outburst of missionary fervour, which, so far from being checked by the unpropitious times, seemed to find fresh encouragement in difficulty. Behind it lay the Evangelical Revival, behind it, too, lay a great increase in geographical knowledge, gathered in the 18th century. But although these may have been the causes of the revival of missionary passion, it is clear that the national situation provided not an obstacle but an ideal opportunity for its furtherance.

Another instance may be seen in the American Civil War, 1861-5. During the first two years of this war the

revenues of the missionary societies decreased very considerably. In the third year they increased again, in some cases almost up to the level maintained in time of peace. In the fourth year of the war, when the whole country was exhausted, all the societies showed returns practically as high as in peace time, some even being higher. It is also said that a Northern missionary society paid the bills of a Southern society which was in particularly sore straits, and when peace came refused to have the loan repaid. Here, again, we see a national crisis, which apparently should cripple if not absolutely destroy missionary propaganda, becoming instead a veritable incentive to fresh effort.

A last instance may be seen in China. The whole period which began with the Boxer rising and ended (though it is not yet at an end) with the Revolution and the death-blow of the Manchus, represents a tremendous crisis in the history and destiny of the Chinese people. Political philosophers and observers of affairs are at variance in their divination of the future for China, but on one thing all are agreed, that the chance for the preaching of the Gospel, especially to the educated classes of China, is incalculably greater than before. The conditions are different here from those in the two other instances quoted. Apart from the Boxer riots, and the havoc they wrought among the Christians, the case is not one of severe national strain, so much as of the breaking up of an old civilization and the birth-pangs of a new. In a situation of this kind also it is clear that the opportunity for a spiritual advance is immeasurable.

Can we gather any lessons from these earlier crises in the history of our own and other nations that may help us to understand the meaning of that in which we now find ourselves, one perhaps as great as any of them, some say greater?

Let us first realise how grave is the condition of things around us, especially from the point of view of the Christian faith. We do ourselves and our cause a disservice if we allow ourselves to be easily satisfied by those optimists who assure us that all is well. It is by facing difficulties, not ignoring them, that we have hope of reaching to the spiritual meaning they contain. In the first place, the loss to our own country and to Europe in human life and in treasure will be beyond calculation. Of the men who might have been engaged in all kinds of redeeming labour,

in the purifying of society at home, in carrying the Gospel abroad, in organisation, management and manifold forms of service, very many will never return from the battle. Whatever sacrifices Christian people may make they cannot alter the fact that millions of pounds have been cast away into the void, and all kinds of plans for social betterment and missionary advance must be for a time at least postponed.

Yet this is scarcely the gravest feature of the situation. "Faith goes against appearances" joyfully enough, but when faith itself is attacked, the case is grave. It is idle to ignore the fact that in the minds of Christians and non-Christians alike serious questionings have been raised by the spectacle of so great a war between Christian nations. It is equally idle to pretend that the question is answered by saying that the nations are only partly Christian. It is not only the non-Christians in Europe who have made the war in each belligerent country. The full force of religious devotion goes with the warring armies. Is the religion of Jesus Christ powerless to redeem the world from the sin and horror of war? Is it powerless even in the hearts of Christians? These questions are being asked in many hearts, and they will be answered.

Yet the lesson of history seems to be that a situation like this is a challenge to advance. Can the paradox be justified?

1. A national crisis like the present is *a revelation of the real nature of our society*. We have been jolted out of our conventionality and forced to think. Can we say honestly that we trust in God, and not in armed force alone? We confess rather glibly that the nations of Europe are not Christian, but nations with some Christians in them. That is a challenge, if we read it aright, to work out our faith in practice, to labour for the redemption of society, for the permeation of public life with the Christian spirit. We must read the lesson it has for us in the revelation of the real nature of the society in which we live.

2. *It is a revelation of what is in man.* Apologists for war tell us that war is good for the race, because without it the noblest qualities would fall into disuse and atrophy. It is indeed plain that both in the battlefield and among those left behind great capacities for self-sacrifice, love, endurance and sympathy have been discovered. Those who never denied themselves before deny themselves now, and the

thought of service is common and natural everywhere. But the war did not create these things. No one appealed more to the highest self-denying instincts of man than did Jesus, for, in the pregnant words of the evangelist, "He knew what was in man." The national need (and from what information we can gather this is true in all countries) has revealed again to us *what is in man*, and if our Christian faith made less demands on us and on others, let us accept the rebuke and recognise that the war has recalled to us the complete and searching demands of Christ.

3. *It is a revelation of God.* We have ventured to show how in some respects the national situation is of the nature of an Apocalypse. But a true Apocalypse is an Apocalypse of God, an uncovering of His nature and manifestation of Himself. If we can reach to this we should be able to learn the lesson God has for His people. For it is in the times of sorest difficulty that He is manifest. If we turn to the book of Revelation, a book full of meaning to-day, we see how the little churches of weak and feeble Christians, faced with an unrelenting persecution by the power of the Empire, found in the blackness of the night the presence of God. They were able to see Him more clearly, because all other hope was taken away. Bereft of any earthly succour, they saw that the victory had been eternally won, that the kingdom of the earth had become the kingdom of God and His Christ. This is a true Apocalypse, when the darkening of earthly hopes makes the Divine to shine more clearly.

Here, then, is our incentive to fresh labours, our command not to despair but hope. The veil has been torn from us, we know what we are, how great our failure, and how vain the conventions we thought were bulwarks! We see too how much lower demands we allowed our religion to make than men in their hearts expect and welcome. But above all, we can see the eternal truth of God, of His love and mercy in Christ, of the Cross, of the gift of the Spirit. These were always true, but we can see them now, and seeing take courage.

"And He called the name of that place Jehovah-Jireh, as it is said to this day, In the mount of the Lord it shall be seen."

The Quickening of God's Love in Ourselves.

The Rev. F. B. Meyer.

We stand abashed and ashamed before God's great love for the world. What ails us that we know so little of it in our own hearts or in our daily service? If we are really children of God, should we not be imbued with His Spirit? If we partake of the spirit of the Son, should we not have His burning love? The very angels seem to have more love for returning prodigals than we, for they rejoice with the Shepherd as He returns bringing one lost sheep, and we hear of conversions without deep emotion. Alas! our apathy is more appalling to those blessed beings than to ourselves. Yet, sometimes, even we are amazed at ourselves and scourge ourselves. But it is soon ended. A brief spasm of yearning love and pity is enough, and we fall back into the same rut. We are anxious to make good returns, we want to keep up our numbers, we are keen for our Church or mission, but where is the burning heart of John the Baptist, of whom our Lord said that he was a burning and shining light? We shine, but do we burn?

How can we cultivate this spirit of burning love for the perishing?

1. Let us try to understand what "perishing" means. Of late years the idea has been spreading that the impenitent and unbelieving after a period of suffering will be dropped out of existence. I confess that I have no sympathy with that interpretation, which contradicts man's instinctive belief in an unending existence. It is contrary to the course of nature, which avoids the indestructibility of matter; and if matter is indestructible how much more spirit? It is opposed to the conception of eternity, which implies that when once we have chosen our course we proceed with always accelerating speed. And it is distinctly opposed to the teaching of Scripture, where *death* is evidently compatible with continued existence, as, for instance, that a woman is described as dead while living (1 Tim. v. 6), and that certain may be dead in trespasses and sins while they are walking according to the course of this world (Eph. ii. 1).

The material emblems used by our Lord and His apostles state in language borrowed from physical suffering the inevitable and terrible experiences of lost souls. But surely the sufferings of the soul must be as much greater than those of the body as it is more sensitive and highly organised. Somewhere in the universe there must be a place of unutterable misery and despair, because Death is not a magician, and the soul on the other side of the vail must as on this, only with a quicker appreciation of spiritual values, be better able to understand the love that it has spurned and the opportunities it has missed. Even if men should get rid of the Bible, it would by no means follow that they could get rid of hell. It is rooted in the nature of things. It is not the pigment of the fancy, but as inevitable as that a carcase shall rot when the spirit of life has passed from it.

But all our words are inadequate. Perishing means a great deal more to our Father than to us. In His view it was well worth while not to spare the Son of His love, if only He might save us from this fate. Let us look at things from this standpoint. Let us ask Him to reveal to us the infinite loss to Christ, the infinite privation for itself, the infinite blank for others, if one of those with whom we are daily in contact is lost. "Knowing the terror of the Lord," we will persuade men. "We must," says one, "regain our sense of soul greatness; and our sense of its eternal price."

2. But we must pray more. There is a paragraph in the diary of the great Dr. Chalmers, which gives a clue to the burning passion of his life. "Prayed for knowledge, for the understanding and impression and remembrance of God's Word, for growth in grace, for personal holiness, for that sanctification which the redeemed undergo. Thought of the sins that most easily beset me, confessed them, and prayed for correction and deliverance. They are: anxiety about worldly matters, a disposition to brood over provocations, impatience at the irksome peculiarities of others, an industriousness from a mere principle of animal activity, and, above all, the taste and appetite for human applause. I pray God that He will make usefulness my one aim." Are not the faults that the great preacher enumerates those that mar our own activities? May it not be that these clog our usefulness as weeds may entangle and stop the river

steamer. The fact is that our eye is not single to God's glory; and it never will be until we have rid ourselves of those evil intruders that divide our hearts with the love of Jesus and desires for His glory. It is only in prayer that we have the chance to see ourselves as we are in God's sight, and to become clear of these mixed and double motives that cross the trail of our soul's yearning for others.

It was through prayer that Brainerd nourished his zeal for the salvation of his poor Indians. On one occasion he says: "Blessed be God, I had much freedom, five or six times in the day, in prayer and praise, and felt a weighty concern in my spirit for the salvation of these precious souls." This was the beginning of a remarkable work of grace: "The power of God evidently attended the Word, so that sundry were brought under great concern for their souls, and made to shed many tears and to wish for Christ to save them." Is it wonderful that this holy soul was constantly surrounded by tides of revival, when he would have periods of prayer so remarkable as to be described thus: "This morning spent about two hours in secret duties, enabled to agonise for immortal souls. My body quite wet with sweat . . . At night exceedingly melted with Divine love, and some feeling of the blessedness of the upper world. Much Divine sweetness! Oh, the near access to God that He sometimes gives us!" Often he began seasons of this kind with a pathetic feeling of desertion and coldness, but this passed away after some time spent in prayer, as mists roll up and disappear in the sunshine.

Once more we turn to the life of Joseph Alleyn. He is buried in the chancel of St. Mary's, Taunton, where he ministered. This is the inscription: "Here lies Master Joseph Alleine, of Taunton—a sacrifice to God and to you." We think of that November day in 1668 when that grave was closed in the presence of his wife, Theodosia, and of John Howe, who had come over from a neighbouring parish to look for the last time on the face of this beloved minister of Jesus Christ. "At the time of his health," writes his beloved wife, "he did rise constantly at or before four of the clock, and would be much troubled if he heard smiths or other craftsmen at work at their trades before he was in communion with God, saying to me often, 'How this noise shames me! Doth not my Master deserve more than theirs?' He was infinitely and insatiably

greedy for the conversion of souls, wherein he had no small success in the time of his ministry, and to this end he poured out his very heart in prayer, and in preaching he imparted not the Gospel only but his own soul. His supplications and exhortations were so affectionate, so full of holy zeal, life and vigour, that they quite overcame his hearers; he melted over them, so that he thawed and mollified and sometimes dissolved the hardest hearts." He wat cut off at thirty-five years of age, only one-half of our allotted span, but the effect of his prayers and intercessions is left us in "The Alarm to the Unconverted," of which thirty-five years after the author's death, Dr. Calany wrote: "No book in the English language, the Bible only excepted, can equal it in the number dispersed."

If we would have their love and power, we must pray as they did, and many more instances might be given from the lives of the saints, of ministers like Baxter and missionaries like Chalmers, attesting the same indissoluble connection between prayer and the burning heart.

3. We must know the constraining love of Christ. We have been purchased by the blood of Jesus for Himself. The love shown in that purchase held Paul captive. He says that it *gripped* him. It is used of those in the grip of disease, as Peter's wife's mother in the grip of fever (Matt. iv. 24; Luke viii. 37). In his experience our Lord's love would not let him go. He was caught by it and borne on as a tiny skiff on the bosom of a mighty river pouring ceaselessly to the ocean. The mother, says Dr. Robertson, is the slave of her child for love's sake. Love enslaves! We want to feel that we are the slaves of Jesus, because of all He is, has done, and will be for ever and ever. It seems to me, however, that when the apostle says that he was constrained by the love of Christ, he did not refer to Christ's love to himself, or his love to Christ, but to the fact that he had established a receptiveness between Christ and himself, in virtue of which the Lord was able to communicate His own love to His servant. It is as though Paul meant to say: "In smaller measure, yet after the same sort, the love of Christ, the love that dwelt in Him is in me, and it energises in me, compels me, bears me onward, I cannot understand myself or restrain the power that works within me mightily. I am crucified with Christ, nevertheless I live, yet not I but Christ liveth and loveth in me."

Why cannot we establish the same channel of communication, in virtue of which the same love should visit us! Nicholas Herman, better known as Brother Lawrence, gives us the three steps, which, in his case, changed him "all at once." "My soul, which till that time was in trouble, felt a profound and inward peace, as if she were in her centre and place of rest. *First:* All consists in the heart renunciation of everything which does not lead to God. "*I renounced for the sake of Him everything that was not He, and began to live as if there was none but He and I in the world.*" *Second:* There was the receiving of all by faith. "*Let us seek Him often by faith; He is within: seek Him not elsewhere.*" *Third:* God must do all. "*When an occasion for practising some virtue offered, he addressed himself to God, saying, Lord, I cannot do this unless Thou enablest me! and then he received strength more than sufficient.*"

As the conclusion of the whole matter, let us also recall and act upon these precious words of Henry Martyn: "In every disease of the soul let me charge myself with the blame and Christ with the cure of it; and let me seek to maintain the right condition of soul, not by my own effort, but by securing permanency for it through faith in Jesus.

Notre Tout Premier Devoir.

Madame Schalk.

En lisant, il y a quelques semaines, le compte rendu de la conférence de Stockholm dans le "Quarterly," j'avais été tout particulièrement frappée par la magnifique organisation de notre œuvre, sa largeur, son esprit international entourant toutes les chrétiennes du monde entier dans une solidarité affectueuse, élevant dans toutes les directions, sur une base bien clairement et loyalement déclarée, des phares pour éclairer la route, avertir des dangers, et recueillir dans la détresse, les jeunes filles dont nous avons accepté d'être gardiennes dans nos Unions Chrétiennes de tous les pays. Depuis ce numéro de Juillet il semble qu'un siècle se soit écoulé, tant nous avons toutes vécues dans l'angoisse et l'humiliation. Et l'article que j'aurais voulu écrire alors, n'a plus de raison d'être.

Ce n'est plus d'organisation plus ou moins parfaite, de bâtisses nouvelles, de plans d'extension qu'il s'agit aujourd'hui. Ce qu'il faut c'est de reprendre d'une façon toute spéciale, plus aimante, plus entière, notre tout premier devoir : de conduire les âmes de ces chères jeunes filles à la connaissance de leur Sauveur. Et j'ai été amenée moi-même à ce sentiment par une grande douleur personnelle. Dieu a rappelé à Lui, une âme jeune, tout particulièrement chère, qui avait répondu si loyalement à l'appel de sa patrie, comme son cœur quelque temps avant, à celui de son Sauveur. Et devant l'idée qu'au lieu d'un départ lumineux, si confiant, pour un service plus Haut, elle aurait pu, cette jeune vie, s'éteindre dans les ténèbres et dans l'effroi, j'ai senti que notre plus grand devoir était par tous les moyens possibles d'amener nos chères jeunes filles à la connaissance *intime* de Dieu comme un Père tendre et patient, et de Jésus Christ comme Sauveur, Redempteur, Frère Aîné.

Ce ne sont plus des dogmes, dont elles ont besoin aujourd'hui, toutes ces chères jeunes âmes, qui ne comprennent pas ce qui met l'Europe entière dans la douleur, qui en sont ébranlées, effrayées. Elles ont besoin de voir des vies pénétrées par l'esprit de Christ, des cœurs qui croient malgré tout que Dieu règne, qui s'humilient devant Lui, pour mieux savoir aimer et servir, et qui, purifiées, consacrées de nouveau par les épreuves, se relèvent plus fortes pour leur montrer le chemin.

Nous avons fait beaucoup, et toute notre œuvre sociale est de la plus grande importance, car chaque verre d'eau donné au nom de Christ, est abondamment béni. Mais à côté de cela, oh, n'oublions pas de préparer ces chères jeunes âmes à la vie joyeusement en harmonie avec les plans de Dieu, à une acceptation personnelle du Sauveur, et à l'appel suprême.

J'aurais voulu, dans cette petite causerie avec mes chères amies de tous les pays, parler de quelques moyens pour arriver mieux à cet idéal, mais je sens que la plupart des femmes qui lisent notre "QUARTERLY" savent infiniment mieux que moi, comment un cœur jeune, sans but bien déterminé souvent, petite barque aventureuse dans ces jours d'indépendance, qui rêve de grandes choses, mais sans pilote, navigue à l'incertain, ploie sous les vagues et quelquefois chavire. Combien par un mot plein d'affec-

tion et de tact, par quelque action tendre et délicate, ce jeune cœur aurait pu être arrêté, conseillé, amené petit à petit à regarder en Haut, à comprendre l'amour infini du Christ, et à le prendre pour Guide.

Je me rappelle qu'enfant, j'avais été effrayée par l'idée d'un Dieu qui punissait. Ce qui est toujours vrai, certes, car chaque faute a sûrement son châtiment ici-bas. Mais il me semble que j'ai mis toute ma vie à comprendre l'amour intense d'un Père "qui a tant aimé le monde qu'il a donné son fils unique, afin que quiconque croit en Lui, ne périsse point mais qu'il ait la vie éternelle."

Aussi, peut-être, insisterais-je sur ces deux éléments principaux, l'amour et la patience.

L'amour, parce que, si nous courbons nos têtes aujourd'hui sous une calamité aussi terrible, c'est parce que l'amour a manqué dans le monde, et que nous femmes, qui devrions en être tout particulièrement et naturellement le canal, n'avons pas rempli notre mission ; parce que, sans amour intense altruistique, joyeux, nous ne toucherons jamais aucun cœur ; parce qu'il faut donner, donner toujours, sans relâche, sans mesure et avec une patience sans borne. Oh, la patience de Dieu, qui ne se lasse jamais du premier jour à la dernière heure ; de ce Père qui dirige nos pas, et par les joies et les douleurs, cherche de faire notre éducation pour l'autre vie, celle qui ne finira jamais, qui se réjouit du moindre petit signe de compréhension de cet amour qui attend, pardonne, attend encore, pardonne de nouveau, et ne nous quitte jamais.

Faisons-nous comprendre cela à nos chères filles par nos vies, réflétons-nous cet amour à leurs yeux, et pratiquons-nous cette patience qui sait attendre ?

Pardonnez-moi si dans une revue aussi élevée et pour des lectrices cultivées, j'écris des choses que les premières leçons de l'Ecole du dimanche enseignent aux enfants ; mais si tout notre développement intellectuel, toute notre civilisation, si vantée, ont eu pour résultat la désolation européenne d'aujourd'hui, revenons à tout ce qu'il y a de plus simple, et humblement, nous rappelant que chacune de nous a sa part à accomplir, sa responsabilité auprès de Dieu, chaque progrès personnel étant une brique à cet édifice de paix que nous appelons de tous nos cœurs déchirés, humblement, mettons-nous aux pieds du Christ et peut-être "ce qui a été caché aux sages et aux intelligents

sera révélé à ceux qui sont humbles de cœur." Allons à Lui, nous qui sommes travaillées et chargées et Il nous soulagera. Chargeons-nous de *son* joug et apprenons de Lui, qui est doux et humble de cœur, et nous trouverons le repos de nos âmes, car son joug est aisé et son fardeau léger.

The Nearest Way to a Girl's Heart.

Bertha Condé.

THE nearest way to a girl's heart? There are moments when we wish we knew it. Some of us have been speaking to girls in Bible classes and religious meetings for years, and have wondered why they did not seem to be attracted by the Gospel of our Lord; they listened with a respectful, bored patience, or met it with listless indifference. Or, perhaps, we have seen throngs of girls in cities and in student communities, and have been stirred by their spiritual needs, yet have been unable to get near them. Meetings were arranged, but somehow those who needed them most did not come. We see them led away by other influences, and we wonder secretly whether the Christ really is more irresistible then the lure of the world. It seems a struggle for most of us, and we are often tempted to discouragement because of our inadequacy.

But there are people who *have* found the nearest way to a girl's heart, and they have been able to lead many of them into a personal relationship with a living Lord. The secret is an open one—those who have succeeded are those who have been willing to pay the price of close personal comradeship with each girl one by one, sympathetically entering into her problems and winning her trust. This was pre-eminently our Lord's method, and most of His important teachings were given to one man or woman; and yet most of us would find it far easier to speak to a crowd concerning the Christian life than to talk with one girl about it. How shall we overcome our timidity and awkwardness? Is there any way by which we can fit our-

selves for this personal service and "buy up the opportunities" that are about us every day? It is because the writer believes that it is possible for all our Association workers to find the help they need that this paper is prepared, and although there is only space for a meagre discussion of the subject, it is possible to state some of the guiding principles that we must observe in all our work with girls.

At the outset let us rid ourselves of the notion that one can acquire a mechanical process or set of rules by which people can be brought into the kingdom of God. We are not asked to tell others what they ought to do, but to live a life of such undisguised loyalty to our Lord that, as we draw near others in genuine friendship and interest, they will naturally want to know Him too. Only the outflow and overflow of a Christ-controlled life will create in another life a thirst for Christ. There is much professional, officious intrusion into the sanctity of another life under the garb of a sincere interest in one's spiritual welfare; it smacks of professionalism and cant, and is usually interpreted justly as an impertinence. Because of this the sacred service of relating a life to Jesus Christ has often been brought into disrepute among sensitive and sincere Christians. "How can one be courteous and considerate and venture to intrude upon another life, even in the name of Christ?" was a question asked recently. The answer is a simple one—Do not intrude, but draw near in *natural* friendliness and wait for that moment when there will be some spontaneous self-revelation to which you must respond.

This self-revelation is only likely to come in response to what is perfectly natural and human; formalism and religious phrases are not moving to the heart of a girl. She is at an age when her interests are human and concrete, and she yearns for someone who will understand her and talk with her in a simple, everyday fashion, in natural tones of voice; someone who will take for granted that she is interested and treat her as a comrade, facing the same mutual questions about life. The greatest helpfulness is possible only when we identify ourselves with the needs of others in the sympathy that speaks of "our needs" instead of "your needs." She needs also to see that the Christian life is one where she can be truly joyous and find herself reinforced at all points through a friend-

ship with God, who not only deals with her weaknesses but works out in her the image of her Lord.

It is also important that we train our powers of observation to understand the laws of human nature. The study of oneself is a fruitful means of studying human nature. If we watch the way we naturally react toward religious appeals, we will gain wisdom. "Whatsoever ye would that men should do unto you, even so do ye also unto them"—and the natural temperament of the girl will determine our method of approach. Each must be studied as an individual to whom we must specially adapt ourselves.

Our success in understanding a girl depends largely on our flexibility, or teachableness. There should be no dogmatism, no insistence on a personal viewpoint. It is the work of God's Spirit to lead into the truth and we must be patient when the work seems slowly done. It is an exquisite art well worth coveting, to know when to press the claims of Christ and at the same time to refrain from the domination of her personality. Guard against forcing a hothouse growth in a plant that must stand the vigours of outdoor life.

We must also guard against overriding the will of a girl. The temptation often comes to use personal influence and the intensity of desire for another's good to compel a premature decision of the will. Such insidious allurements must be steadfastly resisted, sooner or later the girl so influenced will see that an unfair advantage has been taken at a moment of weakness and a bitter reaction is likely to occur. Help can be given only by clearing away mental difficulties; by directing the attention to Jesus Christ. The real battle with the will must be entered into alone with God when God does His own pleading, and we can help only through intercession. We must inspire the individual to face the lonely struggle with a determined heart. Weeks, months, and years may pass before we see the full answer to our prayers.

It is especially necessary in work with girls to remember that the mind is controlled more completely by positives than by negatives. It tends to yield to the suggestion of "do" rather than "don't." This has not always been observed by certain religious teachers who have attempted to satisfy the hearts of people by a diluted gospel consisting

of endless advice about what one must "give up" in order to find peace. Sooner or later the normal mind is likely to react from this negative view and will in the end follow whatever positive teaching is presented to it. One is always in a state of unstable equilibrium when the attention is held merely by "Thou shalt not's." The mind is made for action rather than for restraint. One must do to know "If any man willeth to do His will, he shall know of the teaching," says Jesus. The best and only effective way to keep from doing what is not His will is to centre the attention upon the great constructive work that calls forth all one's powers, so that they are not available for the positive suggestions of evil.

We often fail to find the way to the heart of a girl because the direct appeal to her to yield herself to Christ is overdone, while no attention is given to the practical needs of other spheres of her life, *e.g.*, the social and physical, which may have an important bearing on her spiritual condition. We are so made that mental and physical states are interrelated: and weakness of character often has its secret in physical conditions. Dr. Henry Churchill King reminds us of this in the following: "The centre of character is self-control. The centre of self-control is the will. The centre of the will is attention. Now what has all this to do with the body? Just this, the greatest cause of fatigue is attention, that is what tires more than anything else. It takes nervous energy to attend; and the supreme condition, therefore, of power of attention, so far as the body is concerned, is surplus nervous energy. That is the whole problem, character, self-control, will, attention—its supreme physical condition, surplus nervous energy. One has no right then, as a man who means to fight an honest moral fight, to disregard the conditions through which he is to get surplus nervous energy." In any service we can render, therefore, we must take into practical account all the needs of a girl and show her how every part of her life can be controlled and satisfied and developed by a living Lord.

In conclusion, let us remind ourselves as Christian workers that a consciousness of inadequacy and an inner sense of weakness is the normal state of a Christian. This sense of weakness keeps one dependent on God's powers; it keeps one humble; it develops tact through increasing

sensitiveness to atmosphere; it is a constant reminder that any success or power is of God alone. We need to remember the words to St. Paul, "My power is made perfect in weakness," and his answer, "Wherefore I take pleasure in weaknesses . . . for when I am weak then am I strong."

There are countless girls waiting for our help. If we can meet the test of a love that takes time to know them one by one, and a consecrated common sense in all our methods and an intercession for individual girls that will open up natural opportunities for fellowship in the things of Jesus Christ, we shall discover a new power released within us that can be used mightily to lead girls to know their God as their most intimate Friend.

Gedanken über evangelistische Arbeit.

Fräulein M. Bonorand.

Wir leben in einer grossen Zeit, in einer Zeit, die auf jedes einzelne grosse Verantwortung legt, wo auch die Frauenwelt vor neuen, grossen, entscheidungs-schweren Aufgaben steht; denn sie wird vielleicht den grössten Beitrag zur inneren Erneuerung der sogenannten christlichen, wie der heidnischen Welt zu bringen haben. Um diese Aufgaben erfüllen können, müssen wir in besonderer Weise zubereitet und ausgerüstet sein. Wir brauchen gewaltige Geisteszeugen, Frauen, die Gott erwählt und ausgerüstet hat für leitende, führende Stellungen, Frauen, die auf einzelne und auf die Massen einen mächtigen Einfluss ausüben, sie herausziehen aus Ohnmacht und Schwachheit, sie mit hohen Idealen erfüllen, sie anfeuern zu dauerndem Kampf mit allem Niedrigen und zu ausdauerndem Streben nach den höchsten Zielen und edelsten Gütern. Vor allem aber brauchen wir in allen Schichten des Volkes Frauen, nicht nur einzelne, sondern viele, viele, auf die sich Gott und Menschen verlassen können, Frauen, die in ihrem Leben die erlösende Gnade Jesu Christi und die erneuernde Lebenskraft Seines Evangeliums erfahren haben, Frauen, die da sind ohne Tadel und lauter und Gotteskinder,

unstraflich mitten unter dem unschlachtigen und verkehrten Geschlecht, unter welchem sie scheinen als Lichter in der Welt. (Phil. ii. 15.) Liegt es da nicht auf der Hand, dass da das Werk der Evangelisation unter dem weiblichen Geschlecht, besonders unter der weiblichen Jugend, von ungeheurer Bedeutung ist?

Die Frage ist nun: Wie können wir Mädchen aus allen Schichten des Volkes erreichen, und wie sollen wir unter ihnen und an ihnen arbeiten, damit sie das werden was sie nach Gottes Willen sein sollen? Wie bei jeder Arbeit, so müssen wir auch hier, bevor wir für diese oder jene Arbeitsmethode entscheiden, besonders zwei Dinge berücksichtigen: Das Arbeitsziel und das Arbeitsmaterial.

Das Arbeitsziel ist im Vorausgehenden bereits erwähnt: Heranbilden von Frauen, die ihr Leben nach Gottes Wort einrichten und bei denen die Liebe zu Gott und Menschen das eine grosse, alles durchdringende und alles bestimmende Lebensmotiv geworden ist. Daraus ergeben sich zwei Forderungen mit Bezug auf das Wesen der Arbeit:

1. Wir müssen die Mädchen bekannt machen mit dem göttlichen Wort. Wir müssen sie hinzuführen zur Quelle des Heils und der Kraft. Wir müssen sie bekannt machen mit dem, der allein ihr Leben heiligen und fruchtbar machen kann.

2. Wir müssen sie anleiten zum praktischen Dienst der Liebe. Beides gehört zusammen.

Aber nicht nur das Arbeitsziel, auch das Arbeitsmaterial muss berücksichtigt werden. Ergaben sich ohne Forderungen mit Bezug auf das Wesen der Arbeit, so bedingt das Arbeitsmaterial zu einem grossen Teil die Arbeitsmethoden im einzelnen und die Mittel, deren wir uns dabei zu bedienen haben. Ein Beispiel aus dem Handwerkerstand wird uns klar und eindrücklich zeigen, wie wichtig die Rücksicht auf das Arbeitsmaterial ist. Die Werkzeuge und Arbeitsmethoden des Schlossers, des Schreiners, des Steinhauers, des Goldschmieds sind deshalb so verschieden, weil ihr Arbeitsmaterial so verschieden ist. Würde der Schreiner mit dem Holz so verfahren wie der Schlosser mit dem Eisen, so würde er nicht nur nie seinen Zweck erreichen, sondern er würde ein regelrechtes Zerstörungswerk tun. Zu ähnlichem Resultat käme der Goldschmied, wollte er mit seinem Material so verfahren wie

der Stienhauer mit seinem Steinblock. Wenn nur die Rücksicht auf das Arbeitsmaterial schon da, wo es sich um leblose Rohstoffe handelt, von so grundlegender Bedeutung ist, wie viel mehr da, wo man es mit dem feinen zarten Gebilde einer lebendigen, für die Ewigkeit geschaffenen Seele zu tun hat. Nun könnte man zwar darauf antworten: Seelen sind Seelen, da bestehen solche Unterschiede nicht! Nun, wer nur die geringste wirkliche Erfahrung auf diesem Gebiete hat, wird mir zustimmen, dass jede einzelne Seele eine ganze grosse Welt für sich ist, eine einzigartige, geheimnisvolle Schaffung, die nicht ihresgleichen hat, der weiss auch, dass die Gefahr ungeheuer gross ist, durch unwichtige Behandlung ihre Gottgewollte Entwicklung zu hemmen oder sogar nie wieder ganz gut zu machenden Schaden anzurichten. Darum müssen wir die Forderung für jeden und jede die sich an dieser Arbeit beteiligen wollen stellen. Versäumt nichts, was eure Menschen—und Lebenskenntnis erweitern, und vertiefen kann, lernt die Seelen in ihrer Eigenart kennen und lernt dieser Eigenart Rechnung tragen.

Wie können wir das tun? Im Einzelnen lassen sich darüber keine bestimmten Regeln aufstellen, doch dürften einige allgemeine Gedanken vielleicht von Nutzen sein.

Es gilt einmal zunächst die Eigenart der betreffenden Volksschicht zu ergründen, zu der die Mädchen gehören, denn der einzelne als Teil einer Gruppe trägt das Gepräge derselben. Wenn wir nun ihre verwandschaftlichen, freundschaftlichen, gesellschaftlichen, geschäftlichen Beziehungen, ihre Erziehungs—und Bildungsmöglichkeiten, ihr soziales und sittliches Niveau wirklich kennen lernen wollen—und dies alles sind Faktoren, die uns die Arbeit unter ihnen erleichtern, dann müssen wir mit ihnen in enge Fühlung kommen, nicht als liebenswürdiger Besuch, nicht als freundliche Gönnerin, sondern als Mensch, der die Fähigkeit besitzt entweder als glückliche Naturanlage oder als oben geschenkte, besondere Gnadengabe des Herrn, sich auf gleiche Stufe mit andern zu stellen, als Frau, die sich als Schwester fühlt, und die in den andern—so gross auch äusserlich und innerlich der Unterschied scheinen mag—die Schwester sieht. Dann wird einem der nötige Blick in innere und äussere Verhältnisse gewährt, dann werden auch vor allem Bande der Liebe und des Vertrauens geknüpft, die für die Arbeit von unschätzbaren Werte sind. Stand,

Bildung, Abkunft, Lebensverhältnisse, Beruf, Gesundheitszustand und vieles andere schaffen Bedingungen, die man kennen und auf die man Rücksicht nehmen muss, soll die Arbeit gelingen, und auf die nur jemand Rücksicht im vollen Sinn nehmen kann, der mit Paulus in Wahrheit sagen kann: Ich bin jedermann allerlei worden, auf dass ich ja etliche selig mache. (1 Cor. ix. 22).

Dass einem Kenntnisse der Psychologie und der Sociologie in der Arbeit auch gute Dienste leisten, ist selbstverständlich.

Und dann möchte ich auch noch eine unerschöpfliche Fundgrube der Belehrung nennen, die Bibel! Darüber lässe sich allein ein grosses Kapitel schreiben. Sollten wir nichts lernen können aus der Art und Weise wie Gott im Alten Testament ein ganzes Volk erzieht, wie Er mit jedem einzelnen Menschen so umgeht dass das Höchstmögliche in ihm zur Entfaltung komme? Sollten wir nichts lernen können von Jesus und Seiner Erziehungsarbeit auf Erde, wie Er unter andern auch aus dem schwankenden Petrus den unerschütterlichen Fels machte? Sollten wir nichts lernen von einem Paulus, einem Petrus, einem Johannes und den andern Aposteln, aus der Art und Weise, wie sie Einzelne und ganze Gemeinden zu ihrer Gott gewollten Bestimmung führten? Die Worte Jehova's an Josua (Jos. i 8) bevor er sein schweres Amt übernahm gelten auch allen denen, die Er berufen hat zur Evangelisationsarbeit unter der weiblichen Jugend.

Das bisher Gesagte bezieht sich mehr auf die Vorbereitung für die Arbeit als auf die Arbeit selbst. Bei letzterer unterscheiden wir die seelsorgerliche Arbeit an Einzelnen, die evangelistische Arbeit in Gruppen und die evangelistische Arbeit mehr allgemeiner Art in Conferenzen und Versammlungen und durch öffentliche Vorträge. Diese verschiedenen Zweige der Arbeit gehen meistens neben einander her, sie ergänzen sich und haben jede ihre besondere Berechtigung und ihre besondere Bedeutung.

Offentliche Evangelisationsversammlungen sind im besonderen Sinne Säemannsarbeit. In dieselben kommen viele—besonders wenn möglichst persönlich dazu eingeladen wird—die man sonst nicht oder nur schwer erreichen würde. Manche Seele wird erweckt, mancher Same wird aufgenommen und beginnt zu keimen. Es ist dabei besonders wichtig, dass keine Zeit verloren werde, diesen angefassten

Seelen den Weg zu zeigen, wo sie mehr erfahren und empfangen können, wo ihnen Liebe und Verständnis entgegen gebracht wird. Da kommt dann die Arbeit an Einzelnen und in Gruppen zu ihren Recht.

Erstere ist wohl die fruchtbarste und wichtigste. Unser Heiland mit Seinem grossen Lebenswerk vor sich, hat es nicht für verlorene Zeit und Kraft erachtet immer wieder sich mit Einzelnen abzugeben. Von Ihm müssen wir auch da lernen. Verständnis für des anderen Eigenart und besondere Lage ist auch hier Vorbedingung. Daneben brauchen wir dann auch noch einen Glauben, der sich durch nichts erschüttern lässt, der vor allem mit Gott und Seiner Allmacht und rettenden Liebe rechnet und nicht nur mit dem, was vor Augen ist. Wir brauchen eine Hoffnung, die immer noch hofft, wo scheinbar nichts zu hoffen ist, und wir brauchen eine Liebe, die alles überwindet, vergibt, vergisst, trägt, duldet, eine Liebe die aus jedem Wort, jeden Blick, jeder Handlung spricht, eine Liebe, die nimmer aufhört. Wir brauchen eine Demut, die im Dienen ihre tiefste Befriedigung findet, einen Priestersinn, der uns befähigt, in den Riss zu treten und an Stelle des andern vor Gott zu stehen mit seiner Schuld als wäre sie unsere eigene.

Wie haben es oft mit Mädchen zu tun, die nichts weniger als ein Verlangen nach Gottes Wort und nach einer Erneuerung ihres Lebens haben. Diese stehen uns oft zunächst misstrauisch gegenüber. Ja, viele fürchten sich geradezu vor unseren „Bekehrungsversuchen." Was sollen wir da tun? Wenn wir sie in diesem Moment falsch behandeln, ist möglicherweise alles verloren. Nach meiner Erfahrung gewinnt man solche Mädchen am besten, wenn man zunächst keine „Bekehrungsversuche" macht, d.h. wenn man das Verkehrte und Ungute an ihnen zunächst einfach—soll ist es so sagen—ignoriert! Wie man bei einer verschütteten Quelle zunächst Schütt und dürre Blätter bei Seite schiebt, bis man Spuren des lebendigen Wassers erblickt. Also alles Ungute vorläufig bei Seite legen, nicht übersehen, nicht aus den Augen verlieren, aber vorläufig bei Seite legen — bis man guten Grund, oder wenigstens Spuren von gutem findet. Eine indische Christin schreib mir unlängst in einem Brief: „Als ich zuerst in Ihr Schülerinnenheim unter Ihre Aufsicht kam, da dachte ich in meinem Herzen: dass ist fein, die durch-

schaut mich nicht, sonst würde sie nicht mit so viel Vertrauen zu mir und von mir reden, sonst würde sie mir keine solchen Aufträge geben, und ich freute mich schon auf die kommenden Scenen der Enttäuschung. Als ich aber merkte, dass Sie mich durch und durch kannten und mir dennoch vertrauten, da habe ich mich geschämt vor Ihnen, vor mir selbst, und allmählich auch vor meinem Gott, da fing ich an zu beten und zu ringen um Kraft, um Ihr Vertrauen zu rechtfertigen und da wurde ich allmählich ein anderer Mensch." Ahnliches haben mir noch manche gesagt, bei denen Liebe und Vertrauen mehr gewirkt haben als alle Warnungen und Mahnungen. Also vertrauende Liebe, nicht Liebe, die die Fehler verdeckt oder gar nicht sieht, sondern Liebe, die klar sieht und dennoch vertraut und glaubt und hofft und endlich siegt, verbunden mit ernstem Wachen über und Beten für die Pflegebefohlene, das möchte ich als ein vortreffliches Werkmittel bezeichnen.

Ferner, manches Mädchen, das allem Werben der Liebe gegenüber scheinbar verschlossen und unzugänglich bleibt, hat schon ihr Verhalten geändert von dem Moment an, wo wir sie mit einem Auftrag mit etwas Verantwortung beehren oder wo wir sie um einen kleinen Dienst bitten oder um eine kleine Gunst. Uberhaupt ist in dieser Arbeit die Kunst des Empfangens mindestens ebenso wichtig wie die Kunst des Gebens. Das muss man sich merken.

Wenn wir einmal das Vertrauen eines Mädchens besitzen und sie uns Blicke in ihr Leben und in ihre Verhältnisse gestattet, dann stehen wir vor einer neuen Aufgabe. Wir müssen ihr in praktischen Weise zeigen, wie sie gerade an dem Plätzchen und in den Verhältnissen, wo sie ist eine gesegnetes, fruchtbares Leben leben kann. Wir müssen ihr gerade dieses Ziel gross und erstrebenswert machen. Denn leider kommt es nur zu oft vor dass Mädchen, die eine religiöse Erweckung erlebt haben, aus ihren bisherigen Verhältnissen herausstreben. Es mag Fälle geben wo dies das Gegebene ist, aber im allgemeinen dürfen und sollen wir nach dem Beispiel Jesu handeln, der dem geheilten Besessenen, der ihm gerne folgen wollte, den Wirkungskreis unter seinen Landsleuten zuwies.

Schon die Auswahl des Stoffes ist nicht immer leicht. Die besonderen Bedürfnisse der Einzelnen müssen dabei berücksichtigt werden und ebenso ihre Auffassungsfähigkeit

und manches andere. Ich habe immer gefunden, dass man am besten allen gerechtwerden kann bei einer Kombinierung von Alt und Neutestamentlichen Abschnitten. Die Geschichte des Volkes Israel, und einzelnen Männer und Frauen, das Spiegelbild der Geschichte des menschlichen Herzens, bietet viele praktische Anknüpfungspunkte für direkte Seelenpflege und lässt sich leicht interessant und fesselnd darstellen. Das Leben Jesu wird nie seinen Eindruck verfehlen. Abschnitte aus den Briefen mit den dazugehörenden Erläuterungen aus der Apostelgeschichte lassen sich gut da und dort einflechten.

Schwieriger als die Auswahl ist die Darbietung des Stoffes. Sehr oft hat man recht verschiedenartige Mädchen vor sich, verschiedenartige nach mehr als einer Richtung und daraus ergeben sich verschiedenartige Bedürfnisse. Bei der Vorbereitung muss man sich diese gewissenhaft vergegenwärtigen und jeder Einzelnen Rechnung tragen, keine darf leer ausgehen. Ferner muss man bedenken, dass wohl manche unter ihnen wenig oder kein Verlangen haben nach dem Wort des Lebens. Diese finden bald eine Bibelstunde oder Bibelbesprechung langweilig. Um dem vorzubeugen muss man frisch und lebendig erzählen, erklären und beleuchten. Je bekannter einem der stoff ist, desto gewissenhafter und sorgfältiger muss man sich vorbereiten. Das man in ihnen den Hunger nach geistlicher Speise nicht wecken kann, ohne selbst in lebendiger Verbindung und steter Abhängigkeit von seinem Gott zu stehen ist selbstverständlich. Eine gesegnete Reichsgottesarbeiterin pflegte zu sagen: die Menschen, auch die gleichgültigen, merken bald, ob wir ihnen Kübelwasser oder frisches Quellwasser anbieten.

Eine Hauptforderung ist, dass man das theoterisch Dargebotene in Beziehung bringt zu dem täglichen Leben der Mädchen. Man hüte sich aber, tendenziös zu werden. Ein Weg um das zu vermeiden ist allerlei Beispiele aus dem praktischen Leben als Erläuterung und zu Beleuchtung des Textes einzuflechten. Das versteht man allerdings nur, wenn man das tägliche Leben der Mädchen auch wirklich kennt. Auch kann man die Mädchen auffordern, sich darüber auszusprechen, wie sie das Gehörte uud Besprochene in ihren Verhältnisse verwerten würden.

Damit berühren wir schon eine weitere Forderung: die Mädchen möglichst zur Selbsttätigkeit anhalten! Die Bibelbesprechung sollte wo möglich in Gesprächsform gehalten

werden und nicht ein Vortrag der Leiterin sein. Dabei heissts, die Schüchternen ermuntern und ermutigen durch freundlichen Zuspruch und anerkennenden Dank und was vielleicht noch schwieriger ist, die Vorlauten freundlich aber bestimmt zum Warten Nachdenken und Uberlegen anhalten.

Es wird junger Mädchen ferner immer Freude machen, ein Anschluss an die Bibelbesprechung ein passendes Gedicht zu hören oder vorzutragen oder gemeinsam Lieder zu singen. Der Gesang wird dann wohl auch ausser den Stunden gepflegt und trägt dazu bei, die Gedanken von unnutzen und unguten Dingen fern und frei zu halten. Ich weiss von Fällen, wo Mädchen, denen die Bibel noch zu „langweilig" war, ihr Gesangbuch regelmässig benutzten und schliesslich dann die Bibel nahmen, um zu forschen, ob es sich also verhielte.

Ein vorzügliches Mittel um gewisse Kreise von Mädchen zu erreichen, (besonders unter den Gebildeten) ist das Missionsstudium. Es ist mir schon begegnet, dass Mädchen, die für Bibelstudium nicht zu haben waren, ganz willig, ja freudig sich einem Missionsstudienkreis anschlossen. Nicht das Verlangen, die Entwicklung des Reiches Gottes zu verfolgen, ist zunächst das treibende Motiv, sondern das Verlangen nach geographischen, kolonial- und kulturgeschichtlichen und völkerkundlichen Kenntnissen. Da man aber dabei immer Gelegenheit, auf das Eine, was Not tut, hinzuweisen bahnt das Missionsstudium leicht den Weg zum Bibelstudium.

Nebem all dem bisher angeführten, muss aber noch etwas geschehen, soll es bei den Mädchen nicht bloss bei Kenntnissen und Erkenntnis und blossen Gefühlen, wenn auch edelster Art, bleiben. Jesus sagt nicht: lernt meine Worte und lasst euch durch sie begeistern, sondern: „folgt mir nach" d.h. tut was ich tue, redet wie ich rede, urteilt wie ich urteile, leidet wie ich leide, mit einem Wort: lebt das Leben, das ich euch vorgelebt habe. Es ist darum von grosser Wichtigkeit, dass wir die Mädchen anleiten sich praktisch zu betätigen. Ich habe schon erwähnt, dass wir ihnen helfen müssen ein neues Leben in den alten Verhältnissen zu leben. Nebenbei aber gibt es noch manche Möglichkeit und Gelegenheit zu einer Betätigung, die für die Mädchen selbst und für andere von Segen ist.

Die Arbeit unter Kindern in der Sonntagsschule ist

schon manchem Mädchen eine grosse innere Forderung gewesen. Sie müssen eben, bevor sie zu den Kindern sprechen, sich recht in den Stoff vertiefen, sich selbst über manches klar werden. Das Gefühl der Verantwortung, ist an sich schon ein gutes Forderungsmittel. Auch werden sich ihnen manche Fragen aufdringen, die sie in den gemeinsamen Bibelbesprechungen zur Beantwortung vorlegen können.

Zur Arbeit in Sonntagsschulen hat aber nicht jedes Mädchen Zeit und Gelegenheit. Aber etwas anderes kann jede tun, in deren Herzen die Liebe Christi glüht.

Sicherlich kommt sie im Familien—oder im Berufsleben mit andern ihresgleichen zusammen, die noch fern stehen. Diese stellen ihr wahres Arbeitsfeld dar, unter ihnen kann sie zeugen von und für ihren Herrn und sie zu ihm führen. Ist es nicht bezeichnend, das von dem fünf Jüngern, die nach Johannes I. sich um Jesu scharten, nur einer ist, den Er selbst direkt zu sich ruft? Die übrigen werden durch das Zeugnis oder die Einladung von ihresgleichen genommen. Eine Aufforderung, an einer Evangelisationsversammlung teilzunehmen, eine Einladung zu einer Bibelbesprechung, war schon oft der Anlass zur entscheidenden Wendung in einem jungen Leben. Aber noch wichtiger ist der direkte Dienst, den ein Mädchen dem andern leisten kann, vor allem durch das gute Beispiel. Ein nach Gottes Geboten geführter Wandel ist das beste Zeugnis, das beste Werbemittel, und ein Wort der Mahnung, der Warnung, der Ermunterung wird seinen Eindruck nicht verfehlen, wenn es von jemand gesprochen wird, die es mit ihren Wandel bewiesen hat, wessen Geistes Kind sie ist.

Solange unsere Junfrauenvereine zum grossen Teil aus Mitgleidern bestehen, die sich selbst genügend, die Gelegenheiten zum Zeugnis nicht ausnutzen, gleichen sie dem toten Meer, das alles in sich aufnimmt, aber nichts abgibt, oder den Lachen in Ez. 47., die vom Lebenstrom nicht beruht werden. Erkennen aber die Mädchen ihre Aufgabe und erfüllen sie dieselbe, jede nach der Gabe und Kraft und Gelegenheit, die ihr gegeben ist, so werden sie das meiste beitragen dass Gotteserkenntnis, und Gottesliebe unser Volk durchdringt. Sie werden zeigen wie eines des andern Last tragen kann, sie werden scheinen wie Lichter in der Finsternis dieser Welt.

Special Association Service Owing to the War.

To many societies, both religious and secular, the war has brought unusual and quite unlooked-for responsibilities, not only in those countries directly affected by it but in almost every part of the world. Everyone who knows anything of the work of the Young Women's Christian Association will expect to hear that it has not been behindhand in responding to the needs of its particular constituency—the young women of all lands—and many will be glad to know something of what has been done by various national organisations. The reports at hand are necessarily incomplete at a time when, in some cases direct communication is impossible, and in others very uncertain; but sufficient information has been gleaned to show that everywhere the Young Women's Christian Association is trying its best to meet its special responsibilities, and we shall hope to report on similar efforts in other countries in subsequent numbers. Any news of this kind will be heartily welcome at the World's Young Women's Christian Association Office.

From **Norway** comes a very interesting report of the work of a joint committee, formed by the Young Women's Christian Association and the *Hjemmenes Vel* (Society for the Promotion of the Welfare of the Home). The committee was originally formed in connection with the Norwegian Jubilee Exhibition, which opened in June last, and it did splendid work in meeting girls at the stations at all hours of the day and directing them to suitable lodgings, of which lists had been made beforehand. When war broke out the ordinary work of the committee was greatly reduced, but almost every day requests for help were received from foreign girls crossing the country, and from September 1st it was decided to begin an organized work for these girls. From this date to October 1st the committee assisted no less than 2,200 foreign girls, not counting those to whom minor directions for their journey were given. A very large number of these, more especially the Russian girls, were entirely without resources. In many cases, of course, assistance from the various Legations and Consulates was necessary, and by these the work of the committee was recognised and welcomed most cordially. The railway authorities also supported the committee in its work, and built a special kiosk for the helpers on one of the railway stations. Besides the paid workers employed, a large number of voluntary workers, Young Women's Christian Association members and others, helped with the work of interpreting, etc., and a doctor most kindly offered her services on behalf of any of the travellers needing medical assistance. The committee may well be encouraged by the successful way in which they have carried through the work which came upon them so unexpectedly.

From **Great Britain** comes the same story of girls in sudden difficulties owing to the loss of employment and the cutting of communications. During August the Association Headquarters in London was inundated with girls of almost every European nationality, coming to the Foreign Employment Agency of the Amies de la Jeune Fille, which has its offices in this building, for help and advice. In a large number of cases employment was found, and in others hospitality was given at various homes and hostels, funds for this purpose being at once provided by friends connected with the Union Internationale des Amies de la Jeune Fille, and the World's Young Women's Christian Association. All the hostels in London arranged to receive foreign girls at reduced rates, and something of the need for this accommodation may be judged from the fact that one of them reports having

had 1,040 girls through the home during the sixteen weeks following the outbreak of war. This number included girls of thirteen nationalities other than British, a very large proportion being German. Many of these only spent a night or two while arrangements were being made for their return home, but the temporary shelter in a convenient centre, together with the opportunities afforded of making friends with others travelling in the same direction has been of the greatest value. It has been possible to make arrangements for parties of German girls under twenty-one to travel together under the protection of a lady who conducts them across Holland to the German frontier.

A great deal of activity is also being shown at a number of military centres. In some places club work has been started and in others existing work strengthened, and a large number of voluntary workers are being pressed into this service, in which the Young Women's Christian Association is co-operating with other societies concerned with the welfare of young women and girls. In some places the war has meant more work and better wages. In other districts, where the majority of girls are working half or even quarter time, the chief need is to provide opportunities by which they can turn enforced leisure to good account in learning a second trade or occupation. Provision is being made for joint concerts and other forms of entertainment under healthy conditions, and in most towns local authorities must be urged to exert the powers they possess with regard to the earlier closing of public-houses, the supervision of parks, etc.

In **Germany** there has not been distress among foreign women and girls to anything like the same extent, owing, no doubt, partly to the difference in numbers of the foreign population. Where necessary, similar work to that done in other countries has been carried out by the Amies de la Jeune Fille. The Association has undertaken as its special duty to care for the girls driven from East Prussia by the advance of the Russians; these girls have come pouring into Berlin in crowds. The Association is gathering them into homes where they can be under Christian influence, and they are being taught house-work. In view of the probable increase of distress among foreigners, a special committee has been formed to give help and advice to them. The Association has joined this committee in order to co-operate with the Amies de la Jeune Fille in helping women and girls.

In **France** many of the branches which had stopped their meetings to some extent for the summer months began them again at once, feeling the need of the support to be gained from Association fellowship. A large number of their members belong to the Croix Rouge, and these are busy caring for the wounded soldiers. As far as possible, all the branches have now resumed their usual activities, and at Nîmes, which is the largest, the 700 members are busy making warm clothing for their fellow-members in the north and east of France. In Paris similar work is being done for those in distress, and bandages for the wounded are being made in quantities by members of the Association. Workrooms have been opened for girls thrown out of employment and from forty to fifty women are given work each day.

The British-American student hostel has been closed, though the office remains open to help and receive enquirers, and the Russian students' hostel is also closed. The women's students' foyer, however, has opened again, and Mademoiselle de Dietrich with others is busily engaged in this work.

The work of the secretaries at **the World's Young Women's Christian Association Office** has of necessity been very different from what it is during an ordinary autumn. Miss Spencer is remaining for the present in the United States, to help in work for their Foreign Department, though she will go to Berlin for a short time at Christmas in accordance with a promise made earlier in the year which she has been recently urged by the German

Association to fulfil. Baroness Olga Meyendorff is at home, near Reval, in Russia; and Miss Rickard is detained indefinitely from her special work under the World's Committee. Miss Knight and the other secretaries at Headquarters are very busy helping foreign girls in every way possible—finding employment and hospitality, giving financial assistance where necessary, and making arrangements for their return home. They have also secured help and shelter for several Belgian families, who have made their way to Headquarters with introductions from the Young Women's Christian Association or the Amies de la Jeune Fille in Belgium.

An important part of this work is the getting of news of relatives in Germany and elsewhere for girls who have heard no news from their homes for many weeks, and also the tracing of girls about whom their relatives are in great anxiety. This could not be done without the invaluable help of leaders of the Amies de la Jeune Fille, in Holland and Switzerland especially, who have not only kindly met the large protected parties of girls travelling home, but also individuals who could not travel with the parties, being nothing daunted when, as happened on one occasion, instead of five girls who had been expected, *fifty-five* arrived one evening all needing shelter for the night and passports before they could go on their way.

The secretaries are working in close co-operation with an emergency committee of the International Women's Suffrage Alliance, known as the International Women's Relief Committee. This Committee has done splendid work in arranging for the conducted parties, in relieving distress and in many other ways. The World's Young Women's Christian Association Office is also in close touch with the relief work which is being done by the Central Council of the United Alien Relief Societies, a special committee convened by the Society of Friends of Foreigners in Distress.

For the Girlhood of India.

Margaret Bretherton, B.A.

It will be agreed that the primary field of the Young Women's Christian Association in any land is its girlhood—that period, so full of possibilities, between childhood and womanhood.

About thirty years ago, when the Young Women's Christian Association first began its work in India, there was practically no Indian girlhood. The Hindu system of early marriage means that an Indian wife passes straight from childhood to womanhood and motherhood and so loses all the richness and training of body, mind and soul which the period of girlhood should provide, and which every woman surely has the right to ask from life. In the case of Indian Christians the girlhood period was never lacking to the same extent, for a longer school life and certainly a later marriage was, and is, the rule. But even in the Christian community the number of girls not passing straight from school to homes of their own was very small a generation ago, so when the Young Women's Christian Association entered India there was no Indian girlhood to be its field of work. This condition of things, though perhaps not consciously realised at the time, very largely explains the fact that the work of the Association in India began, and has largely continued up to the present, as a work for the European and Anglo-Indian (Eurasian) communities. These communities had the girls, a few English young women in shops and other places of business in the large towns, and many Anglo-Indians living at home after a very imperfect and early curtailed education. The former class were lonely, in need of suitable boarding and holiday homes, Travellers' Aid work, recreation and spiritual help. The latter class were often unoccupied and frivolous, lacking the home duties of a home girl in Europe, needing occupation of mind, bracing of body, a purpose in life, a training for useful work, and withal the restraint and constraint of the love of Christ. The value of the varied forms of work conducted in the interest of such girls has only been limited by the scarcity of workers, for it is not too much to say that every important Association centre in India

is nearly always seriously undermanned, chiefly because of the lack of response to the appeal for secretaries from Europe and America, but also for lack of financial resources to train and employ Anglo-Indian women obtainable in India. But the work which has been done is no mean achievement, and it is easily seen that India would be infinitely the poorer now without the many homes, educational classes, recreation clubs, literature, athletics, and religious activities which the Young Women's Christian Association provides in many centres for Anglo-Indian and European girls.

In addition to all this there must be added the results which cannot be given in statistics, the spiritual influences, which have protected and strengthened numbers of girls, and led them into the service of the Kingdom of God. Moreover the missionary impulse provided by the Association has led not a few into the ranks of the Missionary Societies, and to the founding of an Anglo-Indian "Home Missionary Society," which is doing much to arouse missionary interest in a community which is, as a whole, sadly indifferent to the needs of those less fortunate in material and spiritual things. The present is the time to strengthen and extend all the Association work among Anglo-Indians, for a new spirit is stirring in and around the community, and both from within and from without there are signs of fuller opportunities for the girls. The school education is greatly improved, and the professional and commercial careers open to the young women are far more numerous and important. Now, if ever, is the time for the Association to lay its hand with compelling power upon those who have an undoubted part to play in the leadership of womanhood's life and thought in India. In the past the element of pity has largely prompted the Association's work among the Anglo-Indian community, and there has always been the danger that pity would degenerate into patronage. The element of pity can never be dispensed with, but the educational motive must increasingly predominate—the desire to discover and develop and use the capacity of the best girls of the community. It is for this reason that women who are "leaders" are needed now for the secretaryships of the Association in India.

There is a second very distinct class of girlhood in India which has been but little touched by the Association—the

daughters of English officials and others who come out after school to join their parents or to visit friends in India, and after a few years of irresponsible enjoyment of life, settle down as wives of the younger generation of those Englishmen who give their best energies and talents, with outward nonchalance, to the work of good government or of sound commerce in India. Here is a field of girlhood well worth cultivating and full of possibilities. This type is the same as that of the "girl of leisure" in England, and much the same kind of work is needed on her behalf. But the difficulties are greater. The conditions of English life in India are such that these girls are far less independent and free, far more occupied in doing nothing in particular, far less able to help in work for others, and far more elusive, because they are constantly coming and going from England and from the hill stations, where several months of each year are spent. But they are splendid material. Often their mothers are leading workers on the Young Women's Christian Association local committees, and the girls have no prejudice against the Association, but welcome any little opportunity they can get of helping its work. It has proved possible in more than one centre to enrol such girls in Bible Circles and Missionary Study groups meeting regularly for a few weeks, to enlist their help in Anglo-Indian girls' clubs, and even to gather a few for a "camp." If more work of this kind could be done it would not only be worth while for the sake of the girls themselves, but also for the sake of the preparation and training which would thus be given to many of those who in the future will be the Association's source of supply for honorary local branch secretaries and committee members. Both reasons are very weighty. It is terribly easy for such girls to drift into an empty, worldly life, caring not at all, or in most perfunctory fashion, for spiritual things, exercising little or no influence for good on those in their immediate circle and heedless of the splendid opportunities for service which lie at their doors among other and less fortunate sections of India's womanhood. The work which might be done among these girls needs specially qualified secretaries, with time to cultivate social relationships more than the average Association Secretary in India can do. To add this field to the labour of the overworked secretaries of the present time would be disastrous, but if it were well

cultivated now by suitable workers, there would be a rich harvest of voluntary helpers in Association work in the years to come.

But the Association has a third field of work to undertake now and in the future. Conditions are rapidly changing, and there now is, and still more will be, an Indian girlhood which should be seriously cultivated as a field of the Young Women's Christian Association, that it may be wielded as a force for the extension of the Kingdom of God in India. Among Indian Christians the marriage age is being more and more raised, a larger number of girls enter upon a course of higher education, and there is a steady increase in the number of girls of all grades of education who enter professional life as teachers, doctors or nurses. In some Indian Christian circles also the "girl of leisure" may be found.

Even among Hindus something of the same sort is happening, and though on a smaller scale at present it is probable that the movement may rapidly spread. Doors have been made in the walls which have hitherto enclosed the better-class Hindu woman and though those who emerge to the new life of freedom are still few, yet their importance is in inverse proportion to their number. The field of the Association's work is primarily the Christian community, and it is no part of its duties to enter the walls of the Hindu woman's seclusion. But when the girls are found outside the walls and therefore outside the limits of Hinduism (in fact, though not in name) it would seem the Association has a mission of friendship to carry on for these "pathfinders." In so far as such girls are found in the high schools and colleges, the Student Department of the Young Women's Christian Association has already come into touch with them, and provision should be made for maintaining that touch after student days. Attempts should also be directed to making and using all possible points of contact with those who take the social rather than the intellectual path of freedom. It is significant that in very many centres social clubs for Hindu women and girls are springing up, and if the Young Women's Christian Association had the workers and equipment this desire for social development might be used as a powerful lever to bring the girls under the best influences for their mental and spiritual development also. Many thoughtful men among English

educated Hindus are feeling the dangers of this social path to freedom for their wives and daughters, who tread it without any serious purpose or discipline of mind. What could be worse for India than a free but undisciplined and purposeless womanhood? Such organisations as the Seva Sedan in Western India show what Hindu women can do in the sphere of social service, and it may be the mission of the Association to provide opportunities for the potential forces of this important class of the community. The Graduates' Union, organised in connection with the Student Young Women's Christian Association in Calcutta, is doing most valuable work along these lines, and in it educated women of different nationalities and religions are making a serious attempt to understand and help the social needs of their own city. Such work in itself is worth doing; it is doubly worth doing as a means of interpreting to India's women the spirit and teaching of Christ, who alone, we believe, can be a sure Foundation for the new India in which womanhood shall have its rightful place of free service.

A considerable amount of work among Indian Christian girls is already being carried on by the Young Women's Christian Association, especially by the Student Department, which has 2,000 members among the students and senior school girls, and is proving its value to those who know the needs of such girls. There is also a well-organised vernacular work among the Hindi Christians of the Central Provinces, and if this is wisely developed it will set the example and standard for Young Women's Christian Association work in Christian communities all over India. The unrecognised influence of the Association has for some years extended widely among Indian Christians through the monthly Bible Notes, which are translated into seven Indian languages, and used in large numbers by Indian women and girls in centres where an Association secretary has never penetrated.

In a few large centres there is a considerable English-speaking Indian Christian membership alongside the Anglo-Indians, and inclined to look with great disfavour upon any suggestion that they should be organised separately in Indian branches. The social aspect of the Association makes a special appeal to such, since the opportunities for social intercourse with intellectual equals in their own community is often limited. The position of

such members is already creating a problem which will tax all the wisdom and love of the leaders to solve. The danger is two-fold: first, lest the engagements, social or religious, of the Association should draw away Indian girls from the "week-day life" of their own churches, and, second, lest the present predominating European influence of the Association should tend to denationalise the Indian members, and unfit them for the great task of leadership among their own people. The former difficulty can only be met by knowledge and co-operation, and where the Association secretaries are wholly out of touch with Indian Church life the results will be serious. The latter difficulty raises large problems, which will not be easily solved. It is generally the Indian Christians themselves who least realise the dangers of the "ignore-all-differences" policy; but the wisest among them and the most thoughtful of the missionaries see the evils of such a short cut to unity, which may well prove to be a wrong path, leading many Christian Indians out of fellowship and sympathy with their own people. The Association wants to do what is best for the Indian Church. Looking no further than its own borders, it would be a comparatively easy task to build up a united body and ignore all distinctions; but is this the best contribution which can be made to the Church? We are discovering in these days how a religious organisation may be interdenominational without being undenominational. Shall we be able also to discover how it may be truly international without being denationalising?

To sum up this survey of the Association's field among the girlhood of India: the Anglo-Indian section of the field (including the English business girl) is being seriously worked, but is terribly short of labourers. The English girls of leisure section is hardly touched, and has no special workers set aside for it. The Indian section is being worked in part, notably among students, and in some places among other Christian girls, but here again the cry is "more labourers." The needs and possibilities of work among Hindu girls has hardly come within the official horizon of the Association as yet, and cannot do so until the demands of the work already undertaken in India are more adequately met. Shall it be said that we have not yet learnt to "think hugely" of our sisters' need in India, and that the cry of this great field falls on dull and unresponsive ears?

The Association Movement in the Turkish Empire.*

Frances C. Gage.

ALTHOUGH the work of the Woman Travelling Secretary for Turkey began but four months ago, the supervisory work for the Women's Associations of the Empire began with the inception of the General Committee and has been most conscientiously and sympathetically developed by Mr. Jacob, the General Secretary of the General Committee. The Women Secretaries, beginning work this year, have entered into an inheritance of intelligent and expectant beginnings already set in motion by this Committee. Nor can one at this date speak rightly of beginnings of Association work in Turkey. Women from England, Germany and America, who have known the Association among women in those countries, have organized groups of women and girls according to the form of Young Women's Christian Association activity they have known in their homes and adapted it to the needs of women in Turkey, Syria and Palestine as they have come into contact with them. Some of the Association groups have been in existence for a long period of years and connected through corresponding secretaries with the World's Committee in London. This Committee has been responsible for much of the literature used and, through the British Foreign Department, for much of the method of work.

Among the student groups of the country, the type has been set largely by American missionaries, who have known the student organization in America and have formed in their schools Women's Associations after the pattern of the American student work. All this real Association activity has met real needs in the Empire and has already developed among the young women members a feeling for the Association as a world-wide movement and an appreciation of its services.

The visits of Miss Spencer and of Miss Rouse, made after the meeting of the World's Student Christian

* From a Report presented at the First Annual Meeting of the Union of Christian Associations in the Turkish Empire at Constantinople, June 29th, 1914.

Federation in Constantinople in 1911, did much to strengthen and develop the Association idea and are still mentioned with affectionate enthusiasm by both students and teachers in the schools and by members and secretaries in the cities. Mr. Jacob, who made an early trip among the Associations with Miss Rouse, has been to all the Associations the real supervisory officer, and one can but admire his courteous faithfulness and efficiency in serving our organizations.

My term of service began March 1st, 1914. It was desired both by this Committee and by the American Foreign Department, which is responsible for my being in Turkey, that an extended tour should immediately be made. Three elements were considered in planning the journey:—

1. A preliminary meeting with my Committee in Constantinople.

2. The annual meeting of the missionaries of Syria and Palestine engaged in secondary school work. This meeting was to be held at Baalbek, April 17-19.

3. The 50th anniversary exercises of the Marsovan Girls' School at which a conference on "New Life Problems among Women of Turkey" was desired, June 17-18.

My itinerary, therefore, was made up with the following objective points — Samsoun, Constantinople, Adabazar, Broussa, Smyrna, Adana, Tarsus, Beyrout, Baalbek, Aleppo, Aintab, Marash, Talas, Caesarea, Marsovan.

The journey from Marsovan to Marsovan occupied eighty days. We were able to carry out the schedule almost perfectly, except that an incapacitated steamer delayed us at Mersine and so cut short our Syrian period. This would have been very unfortunate, had it not been that the Baalbek Conference, planned for the convenience of delegates during the Easter vacation, made it impossible for schools to be visited during that time. We spent ten days on the sea, twenty days in waggons, two days on horseback and travelled twelve different times by railroad. An average of three and a-half days was spent in each visit, and every moment that was not spent in actual visitation was spent in travel. We travelled 2,500 miles. At only one point was it necessary to have Government escort (in the two days' horseback journey over the Taurus Mountains from Marash to the first station on the Bagdad Railway). It would be a delight to write of the wonder of the scenery of Asia Minor had one time, but I must not fail to speak of the complete

sense of safety and security felt throughout the journey and of the delightful courtesy extended to us at every point of the way. Villagers, camel-drivers, waggoners, innkeepers, and Turkish police all vied with each other to leave a record of true gentlemanliness with us.

In each visit emphasis was laid on the following points: (1) To investigate economic conditions among women; (2) to bring to the Association groups and to all others possible the Association message; (3) to visit national (Greek, Armenian and Turkish) schools and set up relationships with their teachers; (4) to meet leaders and where possible to discuss with them Association problems, such as type of work needed and basis.

Instead of taking up individually each visit in detail, may I bring to you certain observations along these four lines:—

1. *Economic conditions.* The problem of woman as a wage earner outside of her own home has come to Turkey. The 6,000 women and girls in the silk mills of Broussa, 2,000 of them little children, was the first great testimony to this fact. The next witness was made by the four to six thousand girls in the tobacco industry at Smyrna. Next the 200 to 300 rug-workers in Smyrna and at Marash. Many of these are almost babies, whose wee fingers are deft enough to suit the most fastidious knot expert. And then the 5,000 to 8,000 girls and women, often with their babies cradled in the groove between the roaring machines, in the cotton factories of Adana gave almost despairing witness to the economic problem. This all presents the same social burdens that are to be found in factory life in any country. I have no terrible stories to tell that could not be duplicated in many countries. I found employers everywhere interested in better hygienic conditions. Their plants are good, or where not so plans are being made toward betterment. Employers spoke often discouragingly about any uplifting influences being welcome among their employées themselves, but they seemed always ready to co-operate. Wages are low (from twenty paras to six piastres a day) and hours are long (work beginning in summer often as early as four o'clock in the morning and lasting till sunset), but conditions are not as bad as could have been found in other countries at a like period in the development of machine industry. The fact that women

are no longer simply saving the money increment as good housekeepers, or quietly earning it at home, but are being crowded out into public places to earn this increment in exchange for their effort, is bringing to Turkey all the problems it has brought to Europe and America. This fact, with its by-products, may be said to be *the* reason for the organization of the Young Women's Christian Association in Turkey.

2. *Associations and Association Work.* In Adabazar, Broussa, Adana, Marash, Talas and Marsovan (mission schools under the American Board of Commissioners for Foreign Missions) were found interesting student Associations. None of the schools are of real college grade but the graduates in these two schools and in Smyrna are as well developed in comparison with other women in the country as the American small college graduate and must take about the same responsibilities in life. They seem to me quite able to carry on the Young Women's Christian Association with an advisory officer from the American teaching force. The other student Associations are made up of members of a little less development, but when one reailzes the responsibilities which, as graduates, they must carry in their own towns, it immediately becomes necessary that they also should have the opportunity for as much growth in independence of character and initiative in work as possible, so to them also the advisory officer form of organization was recommended.

Points of strength. The best missionary committee work is being done in Marash. Once a month in place of the ordinary missionary meeting six mission classes meet, each with a teacher advisor and a senior leader, and study the text used by women's classes in America. This Society has given as much ten liras a year to the Women's Board of the Interior for their missionary pledges. The Adabazar School Association is also active in getting missionary money; they divide theirs into Foreign and Home.

The best Social Service Committee work is in Broussa and Adana, where schools for the industrial girls are carried on by the Association. Club work in Talas is most interesting. An adaptation of "The Camp Fire Girls" has been worked out. Almost every girl of the Association belongs to a club. Each club has some social objective appropriate to the girls' needs in Turkey. With flower

names, calls, mottoes and colours, enthusiasm is high. Good manners, physical culture, kindness or first aid form most interesting and valuable objectives. The best all-round Committee work is, perhaps, in Marsovan, where an advisory officer has been at work for several years. The Smyrna work of organization was a great delight. The girls took hold with a light-hearted courage that was most satisfactory, and with real determination to be honest with themselves spiritually that meant very serious thinking in the days before membership was presented to them. This resulted in decisions for Christ that will be life-long. Summer work is being done by many Associations—Smyrna, Adana, Broussa and Talas are all pledged to it.

The question of the basis for student Associations has had to be gone into thoroughly everywhere. There seems no dissenting voice against the necessity for two kinds of membership—*an electorate* that is made up of those who have personally chosen Christ as Saviour and Lord and conscientiously devote their lives to His service, and a *fellowship membership* which makes it very plain that Christianity is not an inheritance but which gives an opportunity to all interested in the Association ideals to be associated with the organization. Requests have come from many quarters that we publish a typical Student Constitution in Turkish, English, Armenian and Greek with membership pledge cards for the two forms of membership.

The city groups as now organized are far more varied than the student. So-called city Association groups were found in Marsovan, Broussa, Smyrna, Adana, Tarsus, Aleppo, Beyrout, Aintab, Marash, Talas and Constantinople. These groups in no case have any central building and as yet no all-round activity. They are formed of three distinct sorts of people: (1) Groups of foreign girls living in coast cities for occupation of some kind; (2) organizations of women and girls in the Protestant churches, sometimes carrying on in the church social, religious and philanthropic activities; and (3) mixed groups of women and girls, or Gregorian groups organized something after the form of women's clubs but keeping in mind some of the Association activities with the name. Some most remarkable gatherings of these women were gotten together—400 in the Gregorian school house at Tarsus with the priest presiding, 200 in Aintab, 700 in Marash, 200 in Talas. In every case the

audience was only partly Protestant. They came from every class of women, old, young, rich, poor, ignorant and educated. I spoke on the preciousness of womanhood in these days and of the things woman needs in Turkey. Each audience was wonderfully attentive and considerate of my inadequate Turkish. No group was more unique than the twenty or more German, Syrian and Armenian girls that I met in Aleppo at the house of the Young Men's Christian Association secretary, Mr. Pieper. I spoke Turkish to them and it was translated into German.

3. *Schools and Teachers.* We visited seventeen American, ten Protestant Church, eight Armenian national, five Greek national, ten Turkish girls', two Catholic, and four English girls' schools—a total of fifty-six. One cannot doubt after this that a wave for education is sweeping the land. And the schools are good, many of them very good. They ranked all the way from kindergarten to the normal grade. The equipment of the Armenian and Greek national schools is most rapidly improving. The educational societies of the Armenian Church are helping very much in the growth of their schools in even the smallest places. The Greek Church is putting special strength into large centres of influence with great effect. The Turkish girls' schools are being strongly influenced by the Dar-ul-Mouallimat in Constantinople. We found the best schools taught by graduates of this institution and many of them were in excellent form. In each place where we talked of changing conditions among girls and of the need of standard-setting influences we met with hearty response, many, many teachers—and I suppose we touched 500 Armenian, Greek and Turkish women teachers—saying, "We will be glad to work with you on this problem."

4. *Leaders.* Of course, everywhere the missionaries are in places of distinct opportunity as leaders, but we found also women of this country well able to lead their sisters in the changing problems of the time, and not only able but already active in this way. The Turkish Women's Club in Constantinople made the first impression with Halidé Hanum, Hurié Hanum and Nikyé Hanum standing out clearly in their courageous words of expectancy for their sisters. Miss Dayan's school, under her quiet leadership, is testimony to one Armenian woman's power. The personality of the lady principal at Smyrna, with her 1,500

girl pupils, stands out in my mind with a prophecy of hope for her people.

The Baalbek Conference represented very completely the missionary elements of Syria and Palestine. British, Scotch, Danish, Dutch, Swedish and American missionaries were present. About fifty delegates, representing the strong secondary school work of Syria and Palestine, had set up a splendid programme of work for three days. They very courteously gave me an opportunity to present the plans and aims of the Young Women's Christian Association for the Turkish Empire to them one evening.

The Young Women's Christian Association day in the Marsovan Jubilee was a real opportunity. About sixty-five graduates of that school had gathered from the interior of Asia Minor. Four papers were read by graduates on the subjects, "The Girl at Home," "The Girl at School," "The Girl at Work" and "Present-day Religious Problems among Girls." New social opportunities and how to meet them, with the relation of many perplexities of life among women to religious standards and money-earning, were very thoroughly discussed.

In closing this report, the words of one woman in one of the interior cities ring in my ears. "Don't you see?" she said. "Didn't you see it in our faces? We are hungry for something. We have had almost nothing in our lives but working and slaving and working and slaving. No one thought of anything for us but that. New opportunities are coming for our daughters and also new dangers which they do not know how to meet. We want something worth while to do. We are only waiting to be led."

NOTE.—As the "QUARTERLY" has been passing through the press the prospects for all the work here described have grown darker and darker. We very earnestly commend the Association movement in Turkey to the prayers of all our readers. In a letter received on December 17th from Assiout, Mrs. Marshall Fox, of Brumana, writes:—

"I feel Syria and Palestine does need most earnest prayer, indeed the whole work in the Turkish Empire does. Our Young Women's Christian Association was going ahead *so* nicely, now all seems wrecked. Yet we do believe God reigns and out of all this chaos will emerge a new and purified country. When we can get back there will be much rebuilding and re-organizing of all work, the Young Women's Christian Association included. Will you please remember especially in prayer the members in that sorely-pressed country, the withdrawal of the missionaries means so much to them just now when they are in so much danger."

The Y.W.C.A. Training Centre and Hostel in London.

Lilian E. Jenkyn-Brown, M.A.

THE place of the Young Women's Christian Association in leadership, the training of leaders, and the urgent need for a British Training School, were subjects prominently brought forward at the National Conference of the Young Women's Christian Association of Great Britain and Ireland, held in Edinburgh in October, 1913.

The speakers brought us back to the great principles which lie behind the choice and training of leaders, and sought to apply them to the times in which we live—"days of theological reconstruction, of ethical questioning, of great international and missionary problems, of social unrest." The Conference faced some of the necessary qualifications for leaders—a deep spiritual life, humility, adaptability; and considered some particular directions in which training could be effective, not only by offering opportunities for practical work and right methods, but still more by developing character and generosity, and giving a wise, sane, and all-round view of life.

A British Training School should not be solely for British students; the New York School has set a splendid example of the true meaning of cosmopolitanism, and in England we look to gain much from the presence of students of many other nations and to give them something in return; East and West have much to learn from each other, and a Training Centre in London may in time include students, not only from European countries, but also from India, China, or Japan; and welcome others from Australia and South Africa.

The Conference made a Thankoffering of over £350 to start a Training School, and the Committee felt that the "mandate" to go forward was clear. But delay and disappointment followed, one attempt after another to find a Warden failed, and the British delegates came to Stockholm with no definite progress to report. But at Stockholm the call came again, and even more clearly and forcibly; knowledge of what was being done in training students in America and in Australia made us realize the responsibility

of doing nothing; we "saw visions and dreamed dreams," and went home to England determined to translate them into realities.

June in Stockholm and October in London! What a contrast in outlook, and what a changed world in its international relations! Under these altered conditions the Training Committee had to decide whether they were justified in going forward in view of the financial position and the critical circumstances, or whether they must wait for at least another two or three years. The increased desire of women in this time of crisis, to fit themselves for playing their part, and the need for a more adequate supply of efficient workers constituted a call to action, and the Committee determined to proceed with a modified scheme and to open a Training Centre and Hostel in London in January, 1915. Help came even through the difficult conditions of the time. Miss Marcia Rickard could not return to her former work, and the World's Executive Committee has kindly "lent" her to act as Head of the proposed Hostel, a post to which she will bring enthusiasm, experience, and that personal touch without which the Training Centre would be foredoomed to failure. The Committee has received much valuable help in the preparation of a syllabus from Miss Thomson, who placed her practical knowledge, as Dean of the Training School at Sydney, at their service.

The premises will be within easy reach of Headquarters and, if possible, also of Westfield College, where Miss de Sélincourt will give us all the help within her power.

There will be three terms in each year, beginning in September, January and April; a fee of one guinea per week to students will cover board, lodging, practical training and certain lectures in the Hostel. Students will not be admitted for less than three months, except by special arrangement, but can enter at the beginning of any term. Visitors will be received at 25s. to 35s. per week, and students or workers of kindred organizations will be welcomed as residents, so far as accommodation permits. Further details, both as regards courses of study and terms of residence, may be obtained from Miss Rickard, 26, George Street, Havover Square, London, W.

Such a Training Centre and Hostel should help to meet the desire of educated women for training in religious and

social work, while providing specialized theoretical and practical training for those who contemplate as a career the work of the Young Women's Christian Association, with all its wide and varied opportunities for service both at home and abroad.

The curriculum will include the following lecture courses:

1. *The Bible and Christian Doctrine.*
   - (*a*) Fundamentals of Christianity.
   - (*b*) Practical Bible Study and principles of Bible Teaching.
2. *Christianity and non-Christian Religions.*
3. *Sociology.*
   - (*a*) The Church's relation to modern social conditions.
   - (*b*) Principles of social legislation and administration.
   - (*c*) Problems affecting girl life.
4. *Practical Training.*
   - (*a*) Work in Clubs and Institutes.
   - (*b*) Office and Committee work.
   - (*c*) Hostel and Restuarant Management.
5. *The Young Women's Christian Association.*
   Its history, policy and administration.

FOR WINTER MEETINGS: THE RADIOPTICAN.—It is always such a help to an address or talk on Foreign Work to be able to show illustrated pictures, that we take this opportunity of suggesting to our readers one way in which this can be done. Magic lantern slides are expensive to hire and postcards passed round an audience of any size rather distract than focus attention. There is an invention called the Radioptican, which throws on a screen an enlarged image of any postcard, photograph or print in colours or black and white. The writer has used it to display very varied pictures. The World's Young Women's Christian Association would like to make it known that they have a splendid collection of Indian postcards which could be used in this way, and hope soon to collect sets from other countries. The Radioptican can be had for electric light, or gas, and is perfectly simple to work. If any Association or Branch can buy one or get someone kindly to present it, they would find it a very valuable acquisition. It is suitable for rooms or *small* halls. The prices vary from £2 to £4, according to the size of the apparatus and lens, &c. Anyone who would like further particulars can obtain them at the World's Young Women's Christian Association's Office. The Indian postcards mentioned can be borrowed free of charge, the borrower paying all carriage. There are also two beautiful Indian ladies' costumes which can be borrowed at a charge of 2s. 6d. Outline notes of a lecture can be had with the cards.

If anyone has good collections of foreign postcards or photographs they would like to use in this way, the Secretary of the Publications Committee, World's Office, would be glad to advise how these could be best arranged to illustrate the World's Young Women's Christian Association work.

Etude Biblique.

Mlle. H. Rappard.

Ayez en vous les sentiments qui étaient en Jésus-Christ. . .
Phil. ii. 5. *Jean* iii. 15. *Eph.* v. 2. 1 *Pierre* ii. 21.

"Jésus-Christ, notre Modèle"—cette pensée nous est familière ! "Que ferait Jésus ?" La question s'est posée, il y a quelques années, devant des milliers de lecteurs du livre de Sheldon. Elle n'est pas facile à resoudre ; on se heurte aux circonstances aux temps, aux mœurs absolument différents, de ceux qui servaient de cadre à la vie terrestre de Jésus-Christ. Une réponse plus suggestive s'obtient en posant la question ainsi : Quels sont les sentiments qui étaient en Jésus-Christ ? C'est un travail merveilleusement fructueux et béni que de scruter les quatre Evangiles et d'y découvrir les traces de la vie de l'âme de Jésus. Les actions de notre Maître sont toutes d'une beauté invariablement logique et sublime, parceque toutes sont le fruit manifeste d'une vie intérieure bien établie et ferme. "Un bon arbre ne peut porter que de bons fruits."

Si par la vie de Christ en nous, nous devenons participants des "sentiments qui étaient en Jésus-Christ" alors nos actions ressembleront aux Siennes et porterent Sa marque !

1. En face de la foule anonyme.

a. "*Jésus fut ému de compassion.*" *Matt.* ix. 36. Et Sa compassion n'était pas instinctive, mais raisonnée. La foule lui apparaissait :—

1. Comme un troupeau sans berger. Matth. ix. 36.
2. Comme des enfants sans discernement, se laissant diriger par d'autres enfants. Luc vii. 31, 32.
3. Comme une moisson mûre, qui se perd faute de moissonneurs. Matth. ix. 37.
4. Comme étant affamée et assoiffée. Matth. xvi. 32.

b. A ce sentiment de compassion tendre répondait un autre sentiment, celui de *la valeur du salut* que Lui, le Christ, apportait, et de *la valeur de chaque individu* dont la foule est composée :—

1. Il se met à enseigner, en parlant avec puissance et autorité. Matth. vii. 29.

2. Il parle en paraboles comme à des enfants pour se faire mieux comprendre, tout en donnant de nombreuses preuves de son discernement des esprits. Matth. xiii. 1-3, 10-12.

3. Il fait l'éducation des ouvriers qu'il enverra pour moissonner. Matth. x. 1.

4. Il s'offre Lui-même comme le pain de vie (Jean vi.), et la source d'eau vive (Jean iv. 14).

"*Le Fils de Dieu s'est montré comme un simple homme au milieu des hommes.*"

Eprouvons-nous les sentiments qui étaient en Jésus-Christ quand nous sommes mêlées à la foule ?

2. Parmi les pécheurs et les gens de mauvaise vie.

Témoignage des ennemis de Jésus: "*C'est un Ami des publicains et des gens de mauvaise vie.*" Luc vii. 34.

Tout ce que Jésus éprouvait à l'égard de la foule se manifestait avec une intensité d'amour particulière, quand Il avait à faire avec les gens, classés parmi les pécheurs.

Pourtant nous distinguons nettement un sentiment de plus ; Jésus *se sentait à l'aise* parmi ces gens-là. Il aimait à se trouver à table avec eux pour symboliser l'intimité parfaite et pour supprimer les distances établies par les pharisiens.

Un médicin qui a la passion de sa vocation ne se sent à l'aise que là où il y a beaucoup à guérir. C'est l'image employé par Jésus Lui-même. Marc ii. 15.

3. En face de l'humanité souffrante.

"*Et Jésus pleura.*" Jean xi. 35. "*Jésus frémissant en Lui-même.*" Jean xi. 33, 38. "*Il les guérissait tous.*" Matth. xii. 15.

Devant la souffrance des autres, morale ou physique, l'âme de Jésus était toujours émue profondément. Une telle puissance de sympathie rayonnait de Lui, que les malades et les souffrants en étaient attirés comme par un aimant.

1. Jésus savait encourager ; "Mon fils, Ma fille" sont les appellations familières que Jésus donnent souvent à Ses malades. Matth. ix. 2, 22.

2. Il savait prendre sur Lui "nos infirmités et Il s'est chargé de nos maladies." Esais lxiii. 4.

3. *Chaque* souffrance était pour Lui une occasion d'aider.

Pour cela—

Il sacrifiait Son repos. Marc vi. 31-33.

Il s'arrêtait sur la route. Jean iv. 6, 7.

Il entreprenait des voyages. Jean xi. 6, 7, 15.

Il prononça des paroles toutes-puissantes. Jean xi. 41-43.

Il se laissa toucher (Matth. ix. 20), et touchait Lui-même les malades les plus répugnants. Marc i. 40, 41.

4. Non seulement Il soulageait toute détresse qui s'adressait à Lui, mais Il s'offrait à tous. Matth. xi. 28-30.

5. Il s'avait atteindre avec un tact et un discernement exquis la racine du mal. Il guérissait, en ôtant la cause de la maladie. Marc ii. 1-12.

6. Sauf quelques exceptions motivées par des raisons supérieures, Jésus ne faisait pas attendre ses malades. Il guérissait, même le jour du sabbat. Marc iii. 1-4.

7. Il était préoccupé de faire le bien *complètement* : " Le fils fut rendu à la mère." Luc vii. xi. " La fillette ressuscitée dut recevoir de la nourriture." Marc v. 43.

Etudions la manière de Jésus de faire le bien, en nous souvenant qu'elle était si parfaite, parcequ'elle provenait d'un cœur rempli de miséricorde.

4. Parmi des disciples. *Jean* xiii. 1 ; xvii. 6.

Ce n'est pas sans un sentiment de bonheur intense qu'on se rend compte de ce que Jésus a été et a éprouvé pour les Siens ; ne sommes-nous pas aussi de ceux qui Lui appartiennent ? Jésus aimait les Siens d'un d'amour fort complet et tendre. Il les traite en " amis " Jean xv. 14, 15. Toute l'œuvre d'éducation que Jésus faisait auprès des Siens n'était qu'amour, inaltérable amour.

1. Jésus a égard aux besoins matériels de Ses disciples. Il leur ordonna du repos, leur procura de la nourriture et veilla sur leur sécurité, même à l'heure solennelle de la trahison par Judas, â Gethsémané. Marc vi. 31 ; Luc v. 4 ; Jean xviii. 8.

2. Jésus ne permit jamais que des étrangers attaquent les Siens et les blâment, sans prendre aussitôt leur défense. Marc ii. 18-20.

3. Jésus adopte publiquement comme frère, sœur et mère, ceux qui font Sa volonté. Marc iii. 35.

4. Un maître parfait préside à l'instruction des lois du

Royame de Dieu. Cet enseignement est progressif, proportionné aux capacités de compréhension, individuel. Il est patient, et même les questions oiseuses et insensées obtiennent une réponse. Il est illustré par des exemples, souvent donné à l'écart de la foule pour pouvoir être plus approfondi. Il devient particulièrement saisissant quand Jésus doit parler de Sa mort, on sent l'amour de Jésus qui désire prémunir les Siens contre une déception. Et quand le Maître doit dire aux Siens, qu'Il les enverra comme des "brebis au milieu des loups," Son amour sait entremêler admirablement les avertissements et les consolations.

C'est encore l'œil vigilant d'un ami qui scrute les pensées et la vie intérieure des Siens, afin de rectifier même les pensées érronées. N'est-ce pas aussi de l'Amour que l'apostrophe terrible adressée à Pierre, pour l'empêcher d'être un tentateur pour son Maître ? Et enfin l'amour de Jésus pour les Siens éclate dans toutes les paroles et toutes les actes des derniers jours de Sa vie terrestre.

Il tardait à Jésus de se trouver à table dans l'intimité des douze (Luc xxii. 15), et les paroles qu'Il leur dit alors —et le prière qu'Il adresse en leur faveur à Dieu, sont l'expression de l'amour le plus parfait, le plus merveilleux.

5. Les sentiments de Jésus-Christ à l'égard de Ses ennemis.

Il y avait ceux qui ne l'étaient pas ouvertement et qui passaient, d'après les apparences, pour les hommes pieux de leur temps. Jésus éprouvait de l'indignation devant toute hypocrisie et savait la discerner et la blâmer fortement. Matth. xxiii. 2-36.

Il y eut Judas, l'ami devenu un ennemi ! "Jésus fut troublé dans Son esprit" à propos de Judas. Jean xiii. 31. Pourtant rien dans Son attitude envers le traître ne laisse deviner une pensée amère. Il le tolère à Ses côtés et encore au Jardin de Gethsémané Il le nomme : "Mon ami." Matth. xxvi. 50.

Tout l'enseignement de Jésus nous montre que pour Lui le sentiment naturel à l'égard de l'ennemi est l'amour et le pardon. Haïr son ennemi—est la règle païenne. Aimer Son ennemi est la loi du Royaume de Dieu. Et ce sentiment était si profondément enraciné en notre Sauveur, que même au moment de la plus grande souffrance Il implore la pardon de Dieu pour Ses bourreaux, en motivant Sa prière par la circonstance atténuante : "Ils ne savant pos ce qu'ils font." Luc xxiii. 34.

Bible Readings for a Girls' Hostel.

E. E. Overton.

THE following Bible Readings have been chosen for use at Morning and Evening Worship in a Girls' Hostel. The title and text for the week should be read each day before the passage selected, and the hymn and prayer should emphasize the subject.

Week I.

(*a*) MORNING. The Rule of God in the great things.

Consider Him, who is the High and Holy One, Lord of Lords and King of Kings.

1. Gen. i. 1-3. Psalm xix.
2. Psalm lxxxix. 5-18.
3. Deuteronomy xxxii. 1-4, 7-13*a*
4. Psalm xciii. Isaiah xxxiii. 2-10.
5. Isaiah xliii. 1-13. John xv. 12-16*a*
6. Isaiah xliii. 14-25. Hebrews x. 16-17.
7. Psalm xxiv. Rev. xv. 2-4.

(*b*) EVENING. The Rule of God in ordinary things.

Consider Him "who humbleth Himself to behold the things that are in the earth."

1. Deuteronomy xxviii. 1-13.
2. Exodus xv. 22-27 and 1 John iii. 17, 18.
3. 1 Kings xviii. 1-7 and John xxi. 9-13.
4. Matthew vi. 25-34 and x. 28-31.
5. Matthew xv. 29-39 and Hebrews v. 14-16.
6. Matthew xvii. 24-27 and Luke xv. 8-10.
7. Matthew xviii. 1-6, 10, 11 and xix. 13-15.

Week II.

(*a*) MORNING. The Knowledge of God.

God's intention is to make Himself known.

Consider His Word, "I have not spoken in secret."

1. Hebrews i. 1-4 and ii. 1-12.
2. 1 Samuel iii.
3. Isaiah lviii. 1-12.
4. Zechariah vii. 8-14; viii. 1-11.
5. Luke x. 17-24 and 1 John i. 1-4.
6. Ephesians i. 2-23.
7. Revelation i. 4-20.

(*b*) EVENING. The Knowledge of God.

How men have come to know God.

Consider His Word, "Let a man lay hold of My strength."

1. Genesis xxviii. 10-22.
2. Exodus xxxiii. 7-23.
3. Isaiah vi. 1-9.
4. Jeremiah i. 4-19.
5. Psalm lxv. 65-78.
6. Psalm cvii. 1-31.
7. Acts viii. 26-39 and ii. Timothy i. 8-12.

Week III.

(*a*) Morning. The Household of God.

Consider God, the Father of our Lord Jesus Christ. His Word is, "I will be a Father unto you."

1. Luke xv. 11-32.
2. John i. 1-18 and Luke x. 21-24.
3. Luke xi. 1-13.
4. John viii. 12-27.
5. John viii. 28-42.
6. 1 John iv. 20 and v. 13.
7. Psalm ciii. 1-14*a*.

(*b*) Evening. The Household of God.

"Consider one another to provoke to love and good works," and the promise, "Ye shall be My sons and daughters."

1. Matthew v. 43-48 and vi. 1-15.
2. Romans viii. 12-29.
3. Ephesians ii. 4-22.
4. Ephesians iii. 14 and iv. 1-7.
5. Ephesians iv. 11-32.
6. 1 John iii. 10-24.
7. 1 John iv. 7-19.

Week IV.

(*a*) Morning. The Lamb of God.

Consider Him "who loved us and gave Himself for us," and how He said, "I lay down My life . . . no man taketh it from Me."

1. John i. 29 and 1 Peter ii. 17-25.
2. John vi. 35-38 and xi. 11-18.
3. John vi. 25-32 and 42-55.
4. Hebrews x. 1-25.
5. Philippians ii. 1.
6. Isaiah lii. 13 and liii. 12.
7. Revelation xii. 10-11, xiv. 1-5 and xv. ii. 4.

(*b*) Evening. The Lamb of God.

Consider the glory of discipleship.

"These are they which follow the Lamb whithersoever He goeth."

1. 1 Peter iii. 8-18.
2. 1 Peter iv. 1, 2 and xii. 19.
3. Matthew xxv. 31-46.
4. Luke ix. 20-26 and 46-48.
5. Luke x. 25-37.
6. Luke xiv. 26, 27, 33, and Revelation iii. 7-12.
7. Revelation vii. 9-17.

Week V.

(*a*) Morning. The Comfort of God.

God knows how weak we are.

"Consider Him, the Father of mercies and the God of all comfort."

1. John xv. 1-17.
2. John xv. 26, 27 and Acts ii. 1-12.
3. John xiv. 16-28.
4. Matthew xi. 28-30, John x. 27-30 and Isaiah lv. 1-9.
5. Lamentations iii. 17-41.
6. Isaiah xxx. 12-21.
7. Psalm cxix. 97-109.

(*b*) EVENING. The Comfort of God.

God calls us to be strong.

Consider our calling: "A man shall be as an hiding-place from the wind and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land."

1. Matthew v. 2-16 and 2 Corinthians i. 3-5.
2. Proverbs xxxi. 10-31.
3. John xiii. 1-17.
4. 1 John iv. 6-20.
5. 2 Thessalonians ii. 13 and iii. 5.
6. 1 Timothy vii. 10, 2 Timothy 1-4, 20-26.
7. Hebrews xii. 1-14 and xiii. 20, 21.

Reviews of Books.

The Christian Approach to Social Morality. Three lectures by R. C. CABOT, M.D., on "The Consecration of the Affections," and Report of the Commission on Social Morality. National Board of the Young Women's Christian Association, 600, Lexington Avenue, New York.

Vessels Unto Honour. Outline Bible Lessons for Girls and Young Women. Young Women's Christian Association of Great Britain and Ireland. 26, George Street, Hanover Square, London, W. 3d.

The three lectures by Dr. Cabot were delivered to a recent conference of the employed officers of the Young Women's Christian Association of the United States, and the lecturer explains the choice of his title by his desire to avoid terms usually employed, such as "sex-hygiene." The first lecture is mainly a criticism of a good deal of the teaching given to-day by those who in their work for young people are facing the problem of impurity. Because Christianity abhors the "split" between the physical and spiritual, there is a tremendous opportunity to bear witness to the truth now, when the public mind is so open on this subject. Dr. Cabot insists that the teaching must be made part of the general aim to build up Christian character rather than to make a separate branch of morality. Physiological instruction, the imparting of information about the facts of sex, he considers important only as a prophylactic to counteract misinformation; but we note that he assumes in his hearers, "employed officers of the Young Women's Christian Association," a knowledge of the facts of anatomy, physiology, and disease. Not information which creates fear of the consequences of wrong but education in the sense of a shared enthusiasm is Dr. Cabot's counsel. "In so far as you direct the attention to anything you care for deeply, you are teaching all the virtues," including that of chastity, and some of the things for which to care deeply will re-enforce affection, are enlarged on very helpfully, such as the elemental relationships, patriotism, art, the sense of personality leading to "choice" in love. The actual suggestions as to methods are of the slightest, and very familiar. The value of the book lies rather in the spiritual insight by which the lecturer shows that these things are actually manifestations of a consecrated affection. The section which treats of the married state as a great but not the only normal satisfaction of the deepest human desires is very welcome.

The Outline Bible Lessons, published by the British Young Women's Christian Association, are so varied in their approach to the subject of womanly purity that even though no lesson should be actually used, any worker among girls may be recommended to read the book for its suggestions. The first three are simple talks to girls on the conduct of their own lives which could only be given by a leader whose class trusted her as a friend—they bear the impress of such a worker. Two lessons, "The Ministry of Women" and "The Three Gifts," deal specially with the relations between men and women. Those by Miss E. I. M. Boyd and the Rev. F. B. Meyer on "The Inner Life" will repay the most thoughtful study. Indeed, none of these lessons, including the simple object lesson on "The Candle," should be attempted without thorough assimilation by the teacher. On this subject specially no one can feed another with borrowed bread. But the booklet contains what will multiply in prayerful hands.—A. McL.

Student Standards of Action. By H. S. ELLIOTT and E. CUTLER. Published by National Board Y.W.C.A., 600, Lexington Avenue, New York. 1914. 50 cents.

New Testament Answers to Living Questions. Published by the Presbyterian Fellowship, 210, Mount Vale, York, England. 1914. Price 1d.

These Bible Studies supplement one another in that both are concerned with the outward practice of the Christian life, and the first is based on the Gospels while the second is an introduction to seven of the Epistles. They represent that form of Bible study which is followed not so much for the sake of a closer knowledge of the text as for that of its translation into terms of everyday experience. "On all sides men and women are crying out for reality, and to many the Bible is not real and has no message. These studies seek to help the man or woman who finds the Bible obsolete. The questions raised are living questions, to which, whether we read our Bibles or not, we are seeking an answer."

It is true that the first is primarily intended for the use of students, and it contains many allusions to College life, *e.g.*, "the College purpose," "the student and the Church," "student honour" are some of the weeks' topics of study. Nevertheless other titles, such as "A Budget of Time," "The Laws of Achievement," "Christian Loyalty," show that general readers will find much to inspire them.

We would very heartily recommend both books, and the second is cheap enough for every member of any class or circle to possess a copy for private use.—E. I. M. B.

Ten Noble Women. By MARGARET BRETHERTON. Published by the Christian Literature Society for India, Madras.

Young girls full of energy and of desire to make the world a better place, when they read of the deeds of others often feel disappointed that no great life-work lies in sight for them. As one reads the ten little sketches of notable women in this book one is struck by the fact that early as preparation for work began, in most cases the "great thing" came late. Harriet Beecher Stowe wrote for many years to help to support her family: "Uncle Tom's Cabin" was written at forty. Mrs. Fry first visited the prisons at thirty-three; it was four years before she formulated a scheme of reform. Mrs. Booth had helped her husband quietly since an early marriage, when at thirty-one she made her first attempt to speak in public and discovered her great gift. Josephine Butler's great crusade began at forty-one and was carried on unremittingly into far old age. The lesson the book unconsciously teaches is: do finely the humdrum duties, then when the big thing comes you will be ready. Eked out by a few more facts from other sources the sketches would make good material for lectures or addresses.—N. L. A.

My Brother the Tramp. By MARY HIGGS. Published by Student Christian Movement, 93, Chancery Lane, London, W.C. Price 9d., post free.

Mrs. Higgs states in her introduction that the book "is not so much a text-book on Vagrancy as a Series of Outline Studies in the subject to guide wider reading and investigation." The book is divided into eight studies, which state the problem, discuss the Continental attempts at its solution and our own. The individual studies are short, and largely consist of quotations from newspapers and reports to illustrate or answer the points raised. More interesting are the appendices following each chapter, in which Mrs. Higgs has stated some of her own conclusions.

And what is the picture drawn by Mrs. Higgs? One of almost unrelieved blackness—that the tramp is very badly treated, especially by the Poor Law authorities, and that all the efforts so far made to improve his condition are failures.

Mrs. Higgs has certainly not stated the best treatment accorded to tramps, but rather the worst; and while we ought to know the worst so as to be prepared to remedy the evil, yet the picture she draws loses some of its value in that it is extreme. For example, in answer to the question, "Is it the community's duty to give a tramp shelter? if so, of what kind?" an extract from a paper is given, "Two sleeping boards, two wooden pillows, two rugs each." Or again, "What becomes . . . of sick tramps?" The answer is another extract, "The body of an unknown man was found last Thursday in a barn . . . The body was very emaciated . . . He had evidently died from lack of nourishment." The inference from these answers is that all tramps sleep on wooden boards, and that sick tramps are neglected. On the contrary, in many workhouses the tramps sleep on hammocks, and if the attendant sees any of them are ill the doctor is sent for, and, if necessary, hospital treatment is given.

It is interesting to note that since this book was compiled one very real reproach in the treatment of tramps in British workhouses has been removed, namely, the insufficient diet hitherto given, which did not enable a man to do a full day's work. By a recent order of the Local Government Board, which came into force on October 31, 1914, the diet is to be, roughly, as follows:—

For adults at breakfast and supper, 8 ozs. bread, 1 oz. margarine or dripping, 1 pint cocoa, broth or gruel; dinner, 8 ozs. bread, 2 ozs. cheese, 4 ozs. potatoes and salt. The cocoa, etc., and potatoes must be served *hot*. All children will get an allowance of fresh milk. The complaint "worse than prison" can no longer be made.

With regard to the future, readers must learn from Mrs. Higgs herself what the prospect is. This book reiterates once again the need for labour colonies, without which all reforms for the solution of the tramp problem can only be regarded as tinkering.—A. E. M. M.

Der Deutsche Auswanderer. Jahresbericht für 1913 des Evangelischen Hauptvereins für Deutsche Ansiedler und Auswanderer. Witzenhausen a.d. Werra. 75 pf.

This report of the evangelical society for German colonists and emigrants contains many items of interest for workers among emigrants. Information is included concerning German speaking emigrants of Austria, Hungary, and Russia, as well as of Germany proper, also much that is of interest about the German communities and Church life in Brazil, the United States and Canada. A number of recent publications on German emigration problems are carefully reviewed, and we notice especially two relating to the German Romanist communities in Brazil and Africa respectively.—E. I. M. B.

With Poor Immigrants to America. By STEPHEN GRAHAM. Published by Macmillan & Co. 1914. 8s. 6d. net.

From time to time we have noticed books on the Emigration and Immigration problem (See April, 1913, October, 1913, January, 1914), and this one by a well-known newspaper correspondent is as interesting as any published recently. Mr. Graham is a personal friend of the Russian peasants of the steppe villages from which he accompanies them by third class and steerage to New York and further west. He touches upon all the problems handled by sociologists, but above all he is a brother immigrant and the problems are largely presented in the form of friendly conversation. He not only rubs shoulder to shoulder with the poor immigrants of the cities, he also tramps "through the heart of the country" (chap. 15) and his pages tell, as perhaps the more theoretical textbook can scarcely hope to do, what actually happens to those groups of sturdy, taciturn wayfarers from Eastern Europe with which one is so familiar at the great ports. He does not idealise his friends and yet one feels he loves them, and only wishes there were more such friends to sympathise with them whether on the long weary journey from the Urals, Galicia, or Lithuania to the United States or on their arrival. The problem of imigration will only be solved by the campaign of friendship, and Mr. Graham's book has many an encouraging thought for those who are enlisting upon that campaign. Its unexpressed summary is simply "love men and women before you organise them and you will find their problems more than half solved."—E. I. M. B.

The Book of Babies. By MARY ENTWISTLE. Published by the United Council for Missionary Education, 8, Paternoster Row, London, E.C. 1914. Price 6d. net.

Sun Children and Moon Children. By "T." Published by the Church Missionary Society. London. 1914. Price 1s.

Tales of the Arabs. By M. E. HUME GRIFFITH. Published by the Religious Tract Society. London. 1914. Price 1s. 6d.

Talks on Changing China. By E. E. ENTWISTLE. Published by the United Council for Missionary Education, 8, Paternoster Row, London, E.C. 1914. Price 6d. net. (Accessories 1s. extra.)

Plum Blossom. By LILY SANDFORD. Published by the Church Missionary Society. London. 1914. Price 3s. 6d. net.

These most attractive books, all published within the last few months, would make a very pleasant introduction to missions for any family group of children. "*The Book of Babies*" is exactly what it claims to be, a collection of charming sketches of babies for babies in many parts of the world and photographs of real "African treasures," the morning bath of a "water baby" in the South Seas, the sleepy papoose and many others are included. "*Sun Children and Moon Children*" is equally well written about Indian children in particular, and their friends the white children. There would be no race problem in the next generation if such books as these were in the library of every Sunday School and were found in every Christian nursery, for to see and know the babies in them is to love them instinctively and for always. "*Tales of the Arabs*," by a missionary in Persia, is for children between eight and ten, and consists of delightful short stories, following the letters of the alphabet about things Arabian. After "all about the Arabs," two features of Arabian life are given for each letter, *e.g.*—Cradles and Camels, Kisses and Kismet, &c. As well as for home reading the book would be very useful at a Children's Mission Band or in a Sunday School class. The work of no particular mission is emphasized and the chapters are not necessarily connected.

"*Talks on Changing China*," with their accessories, and "*Plum Blossom*" are fascinating introductions to China and Japan, for boys and girls of 11 and 12, where to do something as well as to listen is essential to real interest, and full directions are given in each case as to the practical use of the books. "*Plum Blossom*," in particular, is an ingenious story, each chapter of which is to be illlustrated by the reader herself (or himself) from a store of coloured papers contained in an envelope in the cover of the book. Missions can never be called "dull" again by the happy owners of such a treasurable possession as "*Plum Blossom*" and we recommend it warmly to all our readers for their younger friends.—E. I. M. B.

White Heroines in Africa. By CONSTANCE E. PADWICK. Published by United Council for Missionary Education. London. 1914. Price 4d. net.

The "white heroines" are Mary Moffat, the home maker, Anna Hinderer, the lover of children, and Christina Coillard, the adventurer into the unknown, and their story is told in this remarkable little book for the help of leaders of Girls' Clubs, companies of Girl Guides, and Girls' Bible Classes. The aim of the author is to link the opening up of Africa by Christian missions as directly and closely as possible with the actual life of working women, and they cannot fail to realise how great can be the influence of Christian home life in particular. At the present time when the difficulties of Continental missionary societies are so much in all our minds, the life-work of Christina Coillard among the Basuto and Barotsi tribes will also serve as an introduction to the wonderful Missions Evangéliques de Paris in South Africa and other parts of the world. These heroines are world citizens, and therefore we hope that their story will reach many outside the immediate circle for which it was written. It is well worth translation.—E. I. M. B.

The Child in the Midst. By Mrs. BENJAMIN W. LABAREE. Published by the Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1914. Price 50 cents. cloth; 35 cents. paper.

This comparative study of Child Welfare in Christian and non-Christian Lands by a missionary daughter, granddaughter, wife, and mother, is this year's welcome addition to the famous series of textbooks which opened with "Via Christi" and "Lux Christi." Attractively written, illustrated, and well-printed, it will appeal strongly to the hearts of mothers, teachers, and all those who are concerned with child problems, whether at home, in school, or the wider world of society. The studies are entitled "The Child in its helplessness—at Home—at Play and at Work—at School—at Worship and at Work for Christ," and they include features from mission fields in all parts of the world. Apart from its missionary object, much information about social problems as they affect children in non-Christian lands has been here collected, and the book would serve admirably as an outline for Social Study Circles. A careful bibliography for further study accompanies each study, together with interesting and practical questions for united study.—E. I. M. B.

BOOKS RECEIVED FOR REVIEW.

(This notice does not preclude a review in a subsequent issue.)

The Professor Explains. By J. A. STAUNTON BARRY. 1s. net.

Beyond the Pir Panjal. By Dr. E. F. NEVE. Cheap edition, 2s. 6d. net.

Battling and Building among the Bhils. Price 1s. Published by the Church Missionary Society. London. 1914.

Mexico To-day. By GEORGE B. WINTON. Published by the Missionary Education Monthly of the United States and Canada. 1913. 35 cents.

Association and General News.

ITALY.—Association work in **Bordighera** during the last session has been most encouraging. A room in the Casa Grazia has been placed at the disposition of the Association, and the meetings have been held there. Bible study, singing classes, and other interests have been much appreciated by the members of various nationalities who compose the Association there. Every fourth Sunday the active members organise meetings for the girls of the town, when sacred music, recitations and addresses on helpful subjects are given. At **Naples** the new Association Home was opened on November 1st. The building is situated in a very central and convenient position, and offers many advantages for either a long or short visit. Application should be made to La Direttrice, Vico Mondragone 27. Terms from L. 80 to L. 125 per month. The new foyer for students in **Torre Pellice** has also re-opened under the direction of Professa Adèle Tron, and is making satisfactory progress.—"*L'Alba*," *October*, 1914.

FRANCE.—The French women students' foyer, or restaurant, 67, Rue St. Jaques, Paris, has been re-opened. Mlle. Suzanne de Dietrich, who has taken an active part in the Student Christian Movement in Switzerland, is helping the French movement this winter. The British and American Student Hostel, 93, Boulevard St. Michel, Paris, is closed as a hostel, but its office is still open.

SOUTH AFRICA.—The following extract from a letter from Miss Voogbt, at **Durban,** shows the effect of the war upon Association work in South Africa :—

"The war is making the work very difficult, as there is no money and practically no business doing. Most of the girls are on part pay or else out altogether.

"We were unable to have our Produce Sale at the beginning of September, so that I am afraid we shall come out on the wrong side financially at the end of the year, and I am very much afraid that the merchants will not be able to fulfil their promises for next year.

"We have a large working party at the rooms for our soldiers' comforts ; also we have started nursing lectures for the benefit of the Red Cross Society, given by one of the doctors of the town, which have proved very successful, 100 to 120 being present at each lecture.

"On Saturday we are holding a Jumble Sale for the War Distress Fund of the town. A shop has been lent to us in the poor part of the town and on the way to the Location, so we are inviting the poor whites, coloured, and natives to come and buy."

Johannesburg.—In a recent quarterly letter Miss McCormick writes from Johannesburg : "The municipality has decided to give the municipal vote to all, men and women, over twenty-one years of age, who have been in the country three months. This throws a tremendous responsibility upon the shoulders of the women as those who know Johannesburg and its cosmopolitan population will realise. We are, therefore, anxious that all our women should understand something of the needs of the town.

"A Women's Municipal Association was started, and all political and other societies were invited to send two representatives to act upon the Committee, amongst these the Young Women's Christian Association. They hold their meetings in one of our rooms, and a special meeting, convened by our residents themselves, was addressed by one of its promoters. We hope to keep in touch with them in order that, as women, we may use this vote for the welfare of the town irrespective of politics.

"The Working Girls' Club was started in January and has been a great success as regards numbers. The Old Market Buildings, which were lent to us by the Corporation for the club, are to be demolished at the end of the month. This will necessitate obtaining new rooms and will mean extra expense for rental. We have absolutely no accommodation for them in the Princess Christian Home, our premises are not half large enough for the present work, and it becomes necessary for us to be constantly hiring halls for classes, etc. This all adds to our expense, and would be unnecessary if the money could be obtained to pay for and build on the stands already secured for this purpose. A sum of £12,000 is needed for this.

"A new Lunch Club was started on July 1st for the employées in the drapery business of Norman Anstey & Co. One of our lounges is set apart for them, and from 12.30 to 2.30 tea is the order of the day. Most of them bring their own lunch. They pay 1s. 6d. per month for tea and the firm pays their annual subscription as members

"A vigorous *finance campaign* has been in progress and the mining and commercial houses have been canvassed by Miss McCarthy, accompanied by one of the ladies of the Committee. This campaign was not to raise the money for building purposes, which we were advised would not be wise at this juncture, but to obtain subscriptions and promises of subscriptions for two years or such time as it shall be possible to build. It is necessary to raise the interest on the money paid for the stands until the principal can be paid off. We have also a rental of £660 per annum to pay for the hire of twenty bedrooms in the annexe and this is a tremendous strain upon the work. It increases the work and staff considerably, and adds to the expense far more than if all were under the same roof."

How great the need is for extension in the premises at Johannesburg is shown by the following from Miss Enock, dated October 13th: "There is the restaurant, where they serve about 3,000 meals a month *outside* the staff and boarders. Then about sixty to seventy other girls from shops and business colleges bring their lunch daily and have tea, etc. There are the fifty odd residents and all the staff of restaurant workers and matrons to look after and all the 400 outside members. Then about thirty to forty people a day come into the office for employment, advice or help of some sort."

INDIA.—In **Madras** an important step has been taken by the Association in opening a second Indian Student Hostel at the request of the Government, and which is giving a substantial grant towards the expenses. This new Hostel is intended for medical students attending the Royapuram Medical College, which is a considerable distance away from the older Young Women's Christian Association Indian Student Hostel. In spite of the distance, several students of this college have lived during the past few years in the older Hostel; but as this became overcrowded and the Government offer of a grant was made, the local Committee decided to rent a house in the suburb of Royapuram, and to open a new Hostel there. Ten or a dozen students at once went into residence, and the Hostel is meeting a real need, and should prove another good centre of Young Women's Christian Association student activity in the city.

Bombay.—"The members of the Marathi Branch," wrote Miss Wingate in July, "have this term taken up some voluntary work which is very encouraging, as they are all poor and busy women, and it means real self-sacrifice for them to give up their time to work. We have decided on the Z.B.M.M. hospital in Nasik, as that is interdenominational, and the lady doctor there is in great need of new supplies for their new building. We have started in one or two different centres as the women are not able to go out very far, and they have started making garments.

"In one instance, the women who earn their living by working in a workroom all day have offered to stay an hour over time once a week and work for the hospital. They have also bought their own material out of money they put by through saving one-sixth of a penny a week and putting it into a box! They collected quite a little sum, one-third of which is to go to some mission work, and the remaining two-thirds bought the stuff. When they met for the first time, they asked the lady who had gone in my place, as I could not be there, if she would pray before they cut the stuff. She wished to wait and get it cut out, and then have a little prayer before they started the work; but they said, 'No; we must offer the cloth to God before we begin to cut it.'"

Miss Hilda Davis reports that "the **Hostel work in Lucknow** has increased. Though the house we were in last cold weather was quite inadequate for the need, our Committee were adverse to moving forward and decided to remain on for at least another year. However, just after they had come to this decision in April, so unexpectedly that it was evidently God's plan for us, we are offered the rental of what is in many respects the best house in Lucknow.

"To enable us to meet the extra rent, the Lieutenant-Governor most kindly gave us a special sum for this year, with the promise of an increased monthly one in the future if we justified it. We moved in during May, and already, though it is the worst time of the year, we have more permanent residents, all working women, than we could take in our old quarters.

"The Home will take sixteen comfortably, against seven in the other one, is in the very centre of the town, opposite the church, and close to all the shops and offices. Unfortunately the compound is a very small one, which is our greatest drawback: but the advantages outweigh this also. It is rather nearer the places of amusement than we could wish, but this is inevitable if one is to be in a central position. We feel that God has indeed been very good to us."

At Lahore during the hot weather.—"I was perfectly astonished," wrote Miss Shoesmith in July, "at the way in which the work went and is going on here in spite of the intense heat. It is true that there have been fewer attending the various classes and socials, etc., because a large proportion of our members are away in hill stations, but otherwise everything has gone on as usual.

"We have now about sixteen left in the Home, and although this may sound a small number it is relatively large, as compared with the number in the Home this time last year. Our Home receipts show a steady increase as against those of last year, proving that this large Home is needed in Lahore. At one period during this quarter we have numbered as many as forty-two. The Home has especially proved a boon to medical students who have had to come to Lahore for days together in order to take their examinations. We have taken in whole batches oi such students on four different occasions during the last quarter.

"This has been the examination time for the educational classes. The typewriting students have been through the London Chamber of Commerce examinations as well as a local one, while the drawing class has been examined by the Royal Drawing Society. Some of the shorthand students have passed high speed tests. As regards the dressmaking class, the pretty frocks produced speak for themselves. It seems to me that this and the millinery class are going to meet a great need in Lahore, for it is hard to find a good dressmaker here.

Our latest enterprise is a competition scheme whereby members and their friends are asked to make a saleable article, the cost of which is not to exceed Re.1. The articles thus made are to be sent to one of our Committee

members in Murree, where a sale will be held and the proceeds will be given to the Young Women's Christian Association here. Prizes are offered :—

1. For the best needlework.
2. For the most original production.
3. For the best production involving the least outlay in money.

We have yet to prove the success of this scheme.

National Secretariat for India.—The Indian National Council of the Young Women's Christian Association was eagerly looking forward to the arrival of Miss V. H. Thorold from Great Britain and Miss Alice Shields from the United States as National General and National Office secretaries respectively, but unfortunately both workers are detained owing to the war. Miss Thorold is occupying the waiting time by pioneer work in connection with the many openings for the organisation of Girls' Clubs at military centres in Great Britain, and Miss Shields is doing deputation work in the Ohio and West Virginia field of the American Board. While appreciating these opportunities for extremely valuable service, let us remember the even greater possibilities in India, and pray that soon these workers may be able to proceed to their posts there.

BULGARIA.—Miss Grace Saunders returned to Sofia early in October and has reopened her work among the University students. With the generous gift of £200 from an English friend interested in Bulgaria she has been enabled to take a house and start a Women Students' Hostel. With sixteen residents it is hoped the Hostel will be self-supporting, and it will render invaluable service as a centre for the work of the Women Students' Christian Association.

RED CROSS WORK IN SERVIA.—Owing to the outbreak of the war, Miss Saunders volunteered again as a Red Cross nurse in Servia, until she could return to Bulgaria, and the following details of her work at the base hospital in Kraguyevatz will throw light on the doings of Red Cross workers to-day.

"On Saturday, 29th, we arrived in Kraguyevatz, and, after a day spent in deciding where to live, and settling in at the hospital, and unpacking, we started work on Sunday.

"There are now eight English and one Montenegrin, who will have to share one room. You would be amused to see us camping out in a big, square room, with a table in the middle, on which we have our meals, and a high shelf round, with books below, to hold all our possessions. The hospital consists of two great barrack buildings, containing in all over 1,000 patients, but we only work in one block, containing 500. The twenty-one wards are all fearfully closely packed, with beds in couples, and the upstairs corridor has beds down both sides. Sister O——— and I have been given work in the theatre, and also the dressings, and some days we have almost more than we can get through. The other ladies share the supervision of the wards between them, but there are already a fair number of Servian ladies there, and it is hard for them to do enough without invading their domain.

"With so many cases, and only one good surgeon and two other doctors to help him, it is impossible for most of the cases to be dressed every day, and many get left a week or so. They are so fearfully short of doctors, as none of the 250 foreigners who helped before can come, so the Director has to do dressings in every moment he has to spare, and his wife, who is a doctor, helps too, but neither of them are good enough surgeons to be responsible for the bad fracture cases, of which we have so many.

"As I am writing this evening, Sister O——— only just got back to eat a cold supper, dead tired, and she has now flung herself on the bed, cap and apron and all, and cannot be roused to undress. Mrs. B., in the next bed, has just been rubbed on the chest, and her bronchitis was made much worse by

night duty. We have not had any big operations yet, but many bullets extracted, and incisions, and so on. We take night duty on the Servian system, a night on top of the day's work, and then a morning too.

"Kraguyevatz lies about 2,000 feet above the sea, and though the sun has been burning hot most days the building seems to keep fairly cool, and now September has come the nights are quite cold. Our straw mattresses and pillows are distinctly 'bricky,' and we have no upper sheets to keep our hard military blankets off our faces, but most of us manage to sleep all right. I have been most awfully unlucky about luggage on the journey, through no fault of my own, my holdall having been stolen or disappeared between Salonica and Nisch. With it has gone my camera, all my cushions and coats and stockings and overalls and caps, hot-water bottle, etc.

"The worst of it is that the dressings are running so terribly short that we are never allowed to cut off a bandage, however stained, as they are all washed and used again, and we have now to use wool for cleaning up the wounds. Everyone simply marvels at the fortitude of these men, and they love them as patients."—"*The Young Women of Canada.*"

TURKEY-IN-ASIA.—Some effects of the war in Turkey-in-Asia are narrated in a recent letter from Miss Frances E. Gage, Travelling Secretary for the Young Women's Christian Association in the Turkish Empire: "This is a country in which you do not just run into a store and get a few pounds of supplies of one kind and another; you spend weeks in the autumn getting in all staples. Great quantities of wheat are bought in this school, for instance, and made into different kinds of grain food. Cracked wheat of one degree of fineness is used for a base with meat in many sorts of food. Another grade is used for soups of all sorts. It is all prepared and put away in bins for winter use at this time. Even the poorest make some sort of preparation of this at this time. This is a country of much fruit. This school cans 600 gallons each year, and makes quantities of jam to be used in the place of butter. Every house of any comfort whatever prepares some of this so-called *retchel* as an important article of food. This school has to-day bought 1,500 egg plants to dry. All homes also do this with all sorts of vegetables. When the wheat is fresh they soak it and make starch, like tapioca, for winter cooking; they make up great quantities of noodles and bake and dry them. They dry out the great fat tails of the sheep for lard, and salt and partly cook quantities of meat, 'melting it into the lard,' as they say, which means that they cut it in pieces and melt the tallow, then cover the meat entirely with it and let it cool. It keeps well for winter.

"This is the time to do all these things and more; but there is no money to do anything, so what *will* people do this winter? We can only do what we dare run in debt for, but the people of the country dare not even do that. Poor things, it is no wonder they are in the greatest distress of mind, and the poor are already suffering."

WORKING GIRLS' RESTAURANTS IN LONDON.—"It is proposed to organize the supply of dining-rooms to working girls in London under an association which shall affiliate all the existing dining centres, some thirty-two in number, promote their economical management by the institution of a system of co-operation, and aim at the establishment of new dining-rooms and rest rooms. It is estimated that half-a-million women and girls are employed in factories and workshops in London, and that the great majority of them live at such a distance from their work as precludes them from going home for the mid-day meal. Of course many employers do, in fact, make adequate provision in this regard for their workpeople, and, as a representative of Messrs. Harvey & Nicholls stated at a recent conference, it is to their advantage to do so. But such employers, as one of the factory

inspectors, Miss Squire, said on the same occasion, are unfortunately in the minority. Many of the employers, indeed, cannot provide any separate room for their employees, even if they wished to do so, as the rents are too high to allow of its being done. But whether the lack of accommodation be due to the inability or indifference of the employer, it is an undoubted fact, Miss Squire tells us, that frequently nothing is provided for the girls' convenience during the dinner hour, those wishing to remain in eating their meal in the workroom, and if they want to use the cooking stove they have to wait their turn for the use of the small gas stove provided for that purpose. In these circumstances, the provision of places outside, where women and girls can have their meals and rest, is the greatest boon, but they should be self-supporting, at least after the start, in order that those who use them may not feel that they are under an obligation to a charity. And these dining-rooms are much more likely to be self-supporting if they are affiliated to an association which can buy at wholesale prices and is acquainted with the needs of the various localities. Further information may be obtained from Mrs. Omond, at 845, Salisbury House, E.C.—"*Progress*," *October*, 1914.

THE UNITED STATES.—The Student Young Women's Christian Associations of the United States are securing for their membership nearly one-half of the women students in the universities, colleges and other schools where there are Associations. The latest statistics point out that there are nearly 140,000 women students in these centres where Associations exist, and the total number of members in these Associations is over 62,000.—"*The Student World*," *October*, 1914.

FOREIGN STUDENTS AT THE SILVER BAY CONFERENCE.—"The very largest delegation of foreign students that have attended Association Conferences were at Silver Bay this year. Twenty-one Chinese, four Japanese, three Armenians, a Greek, a Russian and a South American were there for the Conference days. There were many interesting discussions in their council groups. Chinese girls enthusiastically debated the question: Resolved, that the establishment of Confucianism as a State religion would be detrimental to the progress of the Chinese Republic. The Japanese students talked about social conditions in Japan. The group of students representing the Near East were a clearing-house of suggestions for the sharing of the spirit of Christianity with friends at home.

"One afternoon the Chinese delegation gave a reception in the boathouse to the leaders of the Conference, and served delicious Chinese tea and cakes. After the reception the entire Conference was entertained by a Chinese play given in the auditorium. The play, an adaptation of an old Chinese tragedy written by one of the Chinese delegation, was most cleverly acted and made a great impression upon the Conference."—"*Association Monthly*," *October*, 1914.

Association Leaders at the Silver Bay Conference.—"Of the two hundred and sixty-one delegates present at the Eastern City Conference fully one-half were women holding positions of large responsibility in the Association: ten were presidents of board of directors, forty were board or committee members and seventy-eight were employed officers. This large proportion of women intelligently interested in the problems and policies of the work, both national and local, made the technical council hours of more than ordinary interest and gave to the entire ten days a value as a time for the discussion of important questions which was perhaps greater than that of any previous Conference."—"*Association Monthly*," *October*, 1914.

JAPAN.—The problem of financing the Association in mission lands is one of constant urgency in the work of our Foreign Departments. Let us take new courage from the fact that in Japan, at all events, the burden of the